

# The para- ble of the Wicked Hammon.

¶ Compiled in the yere  
of our Lorde. M. D.  
xxxvi. W. T.

¶ Romans. iii. Chap.

¶ We holde that a man is iustified by  
sayth, without the workes  
of the lawe.

¶ Imprinted at London in  
Fleetstreete at the sygne of  
the Rose Garlande by  
William Cop-  
land.  
M. D. lxx.







**W**ylliam Tyndale otherwyse  
called Tyche to  
the reader.

**O** Race and peate w<sup>th</sup> all maner  
sp<sup>irit</sup>ual l<sup>ear</sup>nyng and l<sup>iv</sup>ynge wor-  
thy of the kindnes of Christ, be  
with the reader and with al that  
ch<sup>er</sup>ish the w<sup>or</sup>k of God. Amen.

The cause why I set my name before  
this litle treatyse I haue not rather done  
it in the new testament is, that then I fo-  
lowed the counsell of Christ whiche ex-  
horteth men Matth. vi. to do their good  
deedes secretly and to be contente w<sup>th</sup>  
the conscience of wel doyng, and that  
God seeth vs; and paynteth to a hye  
the rewarde of the last day which Christ  
hath purchased for vs: and nowe would  
I sayne haue done lykewyse, but am com-  
pelled otherwyse to do.

— **W**hyle I abode a fayethfull compa-  
nion whiche nowe hath taken another  
viage vpon hym, to preach Christ where  
(I suppose) he was neuer yet preached  
(God which put in his hert thither to go  
sende his sp<sup>irit</sup> w<sup>th</sup> hym, cōfōrte hym,  
and byngge his purpose to good effecte)  
one Wylliam Roy a man cōw<sup>th</sup>at craft-  
yfe when he cometh vnto newe acquayn-  
taunce and before he be thorow knowne  
and namely when al is spent, came vnto  
me and offered his healpe. As longe as he  
hadde no money, somwhat I coulde rule  
hym, but as soon as he had gotten hym

To the Reader.

money, he became lyke hymselfe agayne,  
Nevertheless, I suffered all thynges  
tyll that was ended whiche I coude not  
do alone without one bothe to wyte and  
to helpe me for to compare the textes toge  
ther. Whan that was ended, I toke my  
leau and bad hym fare well for our two  
lyues, and as men say a daye longer, Af  
ter we were departed he wente and gate  
him newe frendes whiche thyng to doo  
he passeth all that euer I yet knewe. And  
there, when he had stored hym of money  
he goe hym to Argentpne where he pro  
fesseth wonderfull faculties and makethe  
boke of no smal thynges. A yere after that  
and now. xii. Monethes before the prynt  
ynge of this worke, came one Jerome a  
brother of Grenewiche also, throughe  
Moynes to Argentpne, sayinge: that he  
entended to be Chrystes disciple another  
whyle and to kepe (as nye as god would  
leue hym grace) the profession of his bap  
tisme, and to get his lyuynge with his  
handes, and to lyue no longer ydelye, and  
of the sweate and labour of those capty  
ues whiche they had taught, not to be  
leue in Chyrist: but in cut howes and rus  
set cootes. Whiche Jerom with all dylly  
gence I warned of Ropes boldnesse and  
exhorted hym to be ware of hym and to  
walke quyetly and wyth all patience and  
longe sufferynge accordynge as we haue  
Chyrist and his Apostles for an ensample,



**To the Reader.**

whiche thinge he also promysed me. Nevertheless when he was comen to Argentyne William Rore (whose tounge is able not onely to make fooles herke mad, but also to deceyue the wyldest that is at the fyrste syght and acquaintance) gat hym to him & set him a worke to make rymes, whyle he hym selfe translated a dialoge out of latyn into englyshe. In whose prologe he promyseth more a great deale than I fere me he wil ever paye.

Paul sayeth the seconde Epistel to Timothy the seconde Chapter, the seruante of the Lord must not styue, but be peaceable vnto all men and ready to teach, and one that can suffer the euell wyth mekenesse, & that can enforme them that resyst, & God at anye tyme wyl geue them repentance for to knowe the trueth. It becometh not then the lordes seruante to vse raplynge rymes, but goddes wordes which is the righte weapon to slay sinne, vice and all iniquitie. The Scripture of God is good to teache and to improue. ii. Tim. ii. Cel. ii. Paul speaking of Antichriste sayeth, whome the Lord shall destroy wyth þe spyte of his mouth that is, with the worde of god. And. ii. Corinthians, tenth The weapens of our warfare are not carnall thinges (saith he) but mighty in god to caste downe strong holdes, and so forth: that is, to destroy  
hys

Wyth gods word ought a mā to rebuke wyckednes & false doctrine and not with railing rimes



To the Reader.

hys buyldynges of false doctrine. The word of god is that dare wherof Paule speaketh. i. Cor. iii. whiche shal declare all thynges, and the fyre whiche shal trye euery mans worke and consume false doctrine: with that swearde ought me shaply to fyght, and not to rayle with fooly rimes. Let it not offend the yf some walke inordinatly, let not the wickednes of Judas cause the to despyse the doctrine of hys felowes. No man oughte to thinke that Steuē was a false preacher because that Nicolas whiche was chosen felowe with hym. Act. vi. to mynystre vnto the wydowes, fell after into greate heresies as hystoryes make mention. good and euell go alwayes together, one can not be known wyth out the other. Marke this also about all thynges that Antichriste is not an outward thyng, that is to say, a man that shoulde lodenly appeare wyth wordes as our fathers talked of him.

Antichrist.

Antichrist is as muche to say as against Christ, and is nothing but a preacher of false doctrine.

Antichrist was cuer.

No verely for Antichrist is a spiritual thing. And is as much to saye as against Christ, that is one that preacheth false doctrine contrary to Christ. Antichrist was in the olde Testament and fought with the prophetes, he was also in y time of Christ and of the Apostles as thou readest in the epistles of John and of Paule to the Corinthians and Galathians, and other Epistles. Antichriste is now and shall (I doubt not) endure tyl the worldes ende

# To the Reader

end. But his nature is (whan he is vttered and ouercome with the word of god) to go oute of the playe for a season and to disgyse hym selfe and then to come in againe wpyth a new name and new raimēt - As thou seyst how Christ rebuketh the serpes and the pharises in the Gospell (which were very Antichristes) saying wo be to you pharises for ye robbe widowes houses, ye praye longe prayers vnder a couercye that by the kingdome of heauen and suffer not them that woulde to enter in, ye haue taken away the key of knowledge, ye make men breake gods commaundementes with your tradicions, ye begyle the people wpyth hypocrysie and such lyke. Whiche thynges all our prelates do: but haue yet gotten them newe names and other garnētes and weedes, and are other wise disgyled. There is difference, in the names betwene a pope, a Cardinal, a Bishoppe, and so forth, and to saye a scribe, a Pharisey, a leuitoure and so forth: but the thyng is all one. Euen so now when we haue vttered hym, he wyl chaunge hym selfe ones more and turne hymselfe into an angell of lycht ii. Corin. xi. Redde the place I exhorte the, what so euer thou art that readeest this and note it wel. The Jewes loked for Christe and he is come. xv. hundred yeaeres ago, and they not ware: we also haue loked for Antichriste and he hath reygned as longe, and we not ware

Antichriste  
whā he is sp  
ed, goeth out  
of the playe  
and disgyse  
seth hym selfe  
and then com  
meth in agay  
ne.

and



### To the Reader.

And because eyther of vs loke carnallye  
for hym and not in the places where we  
ought to haue soughte. The Jewes had  
founde Christe verely yf thei had soughte  
hym in the lawe and the prophetes, whi-  
cher Christe sendeth them to seke. Ihon. v

Antichrist is  
a spiritualthi  
ge & cannot  
be sene but in  
the syghte of  
Godes worde.

We also had spied out Antichrist lon g  
a go yf we hade looked in the doctryne of  
Christe and his Apostles, where because  
the beast seeth himselfe nowe to be soughte  
for, he roareth and seeketh newe holes to  
hyde him selfe in and chaungeth himselfe  
in to a thousande fashions with al maner  
wilines, falsed, subtiltie and crafte. Be-  
cause that his excommunications ar com  
to lyght he maketh it treason vnto the  
kyng, to be acquainted with Christe. If  
Christ and thei may not reygne together  
one hope we haue, that Christe shall lyue  
euer. ¶ The olde Antichristes broughte  
Christ vnto Pylate sayng by oure lawe  
he ought to dye, & when Pylate had them  
iudge hym after your law, they answered,  
it is not lawfull for vs to kyll anye man:  
which thei dyd to the entet y thei which  
regarded not the shame of theyr false ex-  
communications, shoulde yet feare to cons

The p[ri]elates kisse Christ, because that the tempo[ra]ll  
haue aburnig swearde had condemned hym. They do  
zeale to theyr all thinge of a good zeale, they saye, they  
chyl dren.

loue you so wel that they had leue burne  
you



To the Reader.

You then that you shoulde haue felowe  
shipp with Chyrche. They are gelous o-  
uer you a myste (as sayeth saynte Paule  
Gala. ii. 1.) They would deuyde you fro  
Christ and his holy testament, and ioyne  
you to the pope to beleue hys testamente  
and promyses. Some man wyl aske per-  
adventure why I take þ labour to make  
this worke in as much as thei wyl burne  
it seynge they burnt the Gospell. I aun-  
swere in burnynge the newe Testamente  
they dyd none othere thyng then that I  
loked for, no more shall they do yf they  
burne me also, yf it be Goddes wyl it shal  
so be. Neuertheles in translatinge þ new  
testamente I dyd my deuyse, and so do I  
now, and wyl do as much more as God  
hath ordeined me to do. And as I offered  
that to all men to correcte it, whosoever  
coude, euen so do I this. Who so euer  
therefore readeth thys, compare it vnto þ  
scripture. If Gods worde beate recorde  
vnto it & thou also feleste in thyne herte  
that it is so, be of good comfort and geue  
God thanks. If gods worde condene it  
then hold it accursed, and so do all other  
doctrins. As Paul counceleth hys Gala-  
thians. Beleue not euery s pyete Codenlye  
but iudge them by the worde of God, whi-  
che is the trial of all doctryne, and lasteth  
foreuer. Amen

Erpe al does  
tryne by gods  
des worde

The

**The parable of the wicked  
Hammon. Luke. xvi. Cha.**



There was a certayne riche  
man, the whych had a ste-  
ward that was accused vnto  
him that he had wasted  
his goodes. And he called  
hym and sayd vnto hym.  
How is it that I hear this  
of thee? Give accomptes of  
thy stewardship. For thou mayest be no  
longer my steward. The steward sayd vnto  
himselfe: what shall I doo: for my mas-  
ter will take away from me my steward-  
ship. I cannot digge, and to begge I am  
ashamed. I wote what to do, that whā I  
am put out of my stewardship, thei maye  
receiue me into their houses.

Then called he al his masters debtors  
and sayd vnto the fyrst, how much owest  
thou vnto my master? And he said, an. x.  
counes of oyle. And he sayde vnto hym,  
take thy byll, and syt downe quickely, and  
write. l. Then sayd he to another, what  
owest thou? And he sayed, an. x. quarters of  
wheat. He sayd vnto hym. Take thy byll  
and write. lxxx. And the Lord commended  
the vnjust steward, because he had doone  
wisely. For the chyldren of this worlde,  
are in theyr hynde wiser then the chyldren  
of lyght. And I saye also vnto you, make  
you frendes of the wicked Hammon.  
cha.

The parable of the  
that when ye shall haue nede they may re  
ceiue you in euerslappng habitacions.

**I**N as muche as wpyth this and dis  
uers such other textes, maye haue  
enforced to draw the people from  
the true sayth and from puttynge  
theyr trust in the truthe of Godds promy  
ses and in the merites and oteruynge of  
his Christ our Lord; & haue also broughte  
it to passe, for many false prophetes shall  
arise and deceyue manye, and much wic  
kednes must also be, sayth Christ. Mat. xxiii.  
And Paule sayth. Ti. iii. Euyl men  
& deceiuers shall preuaile in euil while they  
deceiue & are deceiued them selues, & haue  
taught the to put trust in their owne me  
rites, and brought the in belefe that they  
shalbe iustified in the syghte of God by  
the goodnes of theyr owne workes and  
haue corrupte the pure worde of God to  
conferme theyr Aristotle whal. For thou  
ghe that the philosophers and worldye  
wyse men were enemyes aboue al enemyes  
to the gospell of god, and though he the  
worldye wysedome cannot comprehend  
the wysedome of god, as thou mayeste se  
i. Corin. i. & ii. and though worldy rygh  
tuousnes cannot be obedyente vnto the  
ryghtuousnes of god: Ro. x. Yet what  
foruer they read in Aristo. that must fyrst  
be true. And so mayntayne that, they reue  
and

They gene  
more sayth to  
Aristotle the  
to Christ.



**The parable of the**  
and feare the scriptures with theyr disti-  
ntions and expound them violently, cons-  
trary to the meaning of the text, and to  
the circumstances that go before and af-  
ter, and to a thousand cleare and euident  
textes. Wherefore, I haue taken in hand  
to expound this Gospell and certayne o-  
ther places of the newe testament and (as  
farfurth as God shall lende me grace) to  
bryng the scrpiture vnto the right sence,  
and to dygge agayne the wells of Abrahā  
and to purdge and clese them of the earth  
of worldlye wylsome, wherewith these  
Philistians haue stopped them. Whych  
grace graunte me God, for the loue that he  
hath vnto his sonne Iesus our Lord, vnto  
the glory of his name. Amen.

**I** hat sayth only before al woorkes  
and wythout al merites but chri-  
stes onely, iustitieth, and letteth  
vs at peace with God: is proued  
by Paule. Roman. i. I am not ashamed  
(sayth he) of the Gospell, that is to say, of  
the glad eydynges and promyses whiche  
God hath made to vs in Christ  
For it (that is the Gospell) is the power  
of God vnto saluation, to all that beleue.  
And it foloweth in the folloved Chapter  
the iust or righteous must lyue by fayth.

**F**or in the fayth whiche we haue in  
the lawe is Chyike and in Gods promyses fynde we  
peace, and the mercede, lyfe, fauoure, & peace. In the lawe  
promyses lyfe

### Wicked Hammon

we fynde deathe, damnation, and wrathe;  
Moreover, the curse and vengeance of  
God vpon vs. And it (that is to saye the  
law) is called of Paul. ii. Cor. iii. the mis-  
ustration of death and dampnation. In  
the lawe we are proued the enemyes of  
God, and that we hate hym. For how can  
we be at peace w<sup>th</sup> God, and loue hym,  
seinge we are conuicted and bozne vnder  
the power of the Deuyll and are his pos-  
selyon and kyngedome, his captiues and  
bondmen, and led at hys wyll, and he hol-  
deth oure heartes, so that it is impossible  
for vs to consent to the wyl of God, muche  
more is it impossible for a manne to fultyl  
the law, of hys owne strength and power  
seyng that we are by birth and of nature  
the heyles of eternal damnation. As saith  
S. Poule. Ephe. ii. We (saythe he) are by  
nature the chyldren of wrathe. Why the  
thyng the lawe doth but vtter onely and  
helpeth vs not, yea, she requireth impossi-  
ble thynges of vs. The lawe when it com-  
maundeth that thou shalt not lust geuerly  
the not power so to do, but dammeth the,  
because thou canst not so do.

**I**f thou wilt therefore bee at peace  
with God and loue him, thou must  
turne to the promyses of God and  
to the Gospell, whiche is called of  
Paul in the place before rehersed and to  
the

The lawe  
whā it is pre-  
ched geuerly  
no power to  
fultyl y same

## The parable of the

the Lozin. the ministration of righteousness and of the spirit. For faith bringeth pardon and forgiveness freely purchased by Christes bloude and bringeth also the spirit, the spirit loseth the bonds of the deuyll and letteth vs at libertie. For where the spirit of the Lorde is there is liberty sayeth Paule in the same place to the Corinthians, that is to saye, that the herte is free and hath power to loue the will of God, and ther the herte mourneth that he ca not loue ynough. Now is that consēt of the hert vnto the lawe of God eternal lyfe. yee though ther be no power yet in the membris to fulfill it. Let every man therfore (accordyng to Paules counsel in the. vi. Cha. to the Ephe. arme hym, selfe wth the armour of God, that is to vnderstāde, wth Goddes promyses, and aboue al thyng (sayeth he) take vnto you the shyld of faith, wherewith ye maye be able to quenche all the fyry darteres of the wycked, that ye maye be able to resyst in the euell daye of temptacyon, and namely at the houre of death.

Se therfore thou haue Goddes promyses in thyne hert and that thou beleue the wythout wauerynge: & when temptacyon aryseth, & the deuyl layth the law and thy dedes agaynst the, answer hym wth the promyses, and turne to God and confesse

The consent-  
tyng vnto  
law with the  
herte is eter-  
nal lyfe.



### **Wicked Mammon.**

thy selfe to hym and saye it is euen so, or  
els howe coulde he be mercyfull: but re-  
member that he is the god of merce and  
of trueth and cannot but fulfyl his pro-  
myces. Also remembre that his sonnes  
bloude is stronger then al the synnes, and  
wyckednesses of the whole worlde and  
therwth quyt thy selfe, and there vnto  
commyte thy selfe, and blesse thy selfe in  
all temptacyon (namelye at the houre of  
death) with that holy candel, O: els peris-  
shed thou though thou hast a thousaunde  
holpe candels about the, a hundred tonne  
of helpe water, a thypfull of pardons, a  
clothelacke ful of freers coates and all the  
ceremonies in the world, and al the good  
workes deseruinge, and merytes of all  
men in the world be they or were they ne-  
uer so holy. Goddes worde onelye lasteth  
for euer and that which he hath sworne  
doth abyde, when all other thynges pe-  
ryshe. So longe as thou fyndest any con-  
sent in thyne hert vnto y law of god that  
it is righteous and good, and also disple-  
sure that thou canst not fullfil it, despayr  
not, neyther dout, but that gods spierit is  
in the, & that thou art chose for Chrystes  
sake, to the enheritaunce of eternall lyfe.

And agayne, Ro. iii. We suppose that  
a manne is iustified thow he sayth wyth-  
out the dedes of the lawe. And lykewyse  
Ro. iii. We saye that sayth was rehened  
to

The parable of the  
to Abraham for righteousness. Item. Ro.  
v. Being that we are justified thow we  
sayth, we are at one with God. Item. Ro  
x. With the heart doth a man beleue to be  
made ryghteous. Item Gal. iii. Receyued  
ye the spirit by the dedes of the lawe, or  
by hearyng of the sayth? He whyche mis  
nistreth the spirit vnto you, and worketh  
miracles amonge you doeth he it by the  
dedes of the Lawe or by hearyng of  
sayth? Euen as Abraham beleued God  
and it was rekened to him for ryghteous  
nes. Understand therfore (sayeth he) that  
the chyl dren of Abrahā. For the scripture  
lawe before, that God woulde iustifie the  
he ythen or gentyls by sayth, and shewed  
before glad tydynge vnto Abraham, in  
thy seede shal al nations be blessed. Where  
fore they whyche are of sayth shal be bles  
sed, that is to saye made ryghteous with  
the righteous Abraham. For as many as  
are of the dedes of the lawe are vnder the  
curse. For it is written (sayeth he) cursed  
is euerie man that contynueth not in all  
thinges whiche are written in the booke  
of the lawe to fulfil them.

Item Gal. ii. where he resisteth Peter  
in the face he sayeth. We whiche are Ie  
wes by nacion and not synners of the  
gentyls, knowe that a man is not iusty  
fied by the dedes of the lawe, but by the  
sayth of Iesus Christe, and haue therfore  
beles

## Wicked Mammon

belened on Iesus Christe, that we myght  
be iustified by the faith of Christ, and not  
by the dedes of the lawe: for by the dedes  
of the lawe shall no flem be iustified. In  
tem in þ same place he sayth. Touchyng  
that I now lyue, I liue in þ faith of the  
sonne of God, whiche loued me and gaue  
hym selfe for me, I despyse not the grace  
of God. For yf eryghtousnes com by the  
lawe, then is Christe dead in vayne. And  
of such lyke ensamples are al the epistles  
of Paull full, Marke how Paule labour-  
reth wyth hym selfe to expresse the increas-  
dyng mysteryes of faith in the epistle to  
the Ephessians, and in the Epylle to the  
Colossians. By this and many such like  
textes are we sure that the folgeurnes of  
synnes and iustifieng is appropiate vnto  
faith onely without the adding of the  
workes. Take for the also the likenes  
that Christ maketh Mat. vii. A good tree  
bringeth forth good fruit, And a bad tree  
bringeth forth bad fruit. Ther seyth thou  
that þ fruit maketh not the tre good, but  
the tre the fruit, and that the tre must a-  
fore hande be good, or be made good: as  
it can bring forth good fruite. As he also  
sayth. Mat. xii. ether make the tre good  
and his fruite good also, eyther make the  
tre bad and his fruit bad also. How can  
ye speake well whyle ye your selues are  
wyll? So lykewyle is this true and no-  
thyng



**The parable of the**  
thyngemore true, that a man before all  
good workes must fyist be good, and that  
it is impossible that workes should make  
hym good, yf he were not good before, or  
he did good workes. For this is Chyistes  
pynnciple and (as we saye) a general rule.

Howe can ye speake well, whyle ye are  
euell? So lykewise howe can ye do good,  
whyle ye are euell?

**A man muste**  
have so good  
nes i his hert  
before he bryng  
furth good  
workes

This is therfore a playne, and a sure  
conclusion not to be dowted of, that ther  
must be firste in the herte of a man before  
he doeth any good workes greater and a  
preciouse thyng then all the good wor-  
kes in the world to reconcytle hym to god  
to brynge the loue and fauour of God, to  
hym, to make hym loue God agayne, to  
make him ryghteous and good in y sight  
of God, to do awaye hys synne, to deli-  
uer hym and loose hym oute of that cap-  
tyuete wherein he was conceyued & borne  
in whiche he coulde nether loue God nor  
the wil of God. Or else how can he work  
any good worke that should please God,  
yf there wer not some supernatural good-  
nes in hym geuen of God frely whereof  
the good worke must spryng. even as a  
sicke man muste fyiste be healed or made  
whole, or he can do the dedes of an whole  
man, and as the blynde man muste fyiste  
haue sighte geuen hym or he can se: and  
he that hath his fete in fetters, giues, or

## **Wicked Hammon.**

Storkes muste first be loused or he can go  
walke or runne, and euen as they whiche  
thou readest of in the Gospell, that were  
possessed of the deuyls, coulde not laude  
god tyll the deuyls were cast out.

The piceious thyng whiche muste be  
in the herte er a man can worke any good  
worke is the worde of God which in the  
gospell precheth, profereth, and byngeth  
vnto all them that repent and beleue, the  
sauoure of God in Chyste. Whosocuer  
heareth the word & beleueth it, that same  
is therby righteous, and therby is geuen  
hym the spirite of god, whiche leade the  
hym vnto all that is the wyll of god, and  
is loused from the captiuitie and bondage  
of the deuell, and hys herte is fre to loue  
god, and hath the lust to do the wyll of god.  
Therefore it is called the word of lyfe, the  
worde of grace, the worde of healethe, the  
word of redemption, the word of forgeu-  
nes, and the worde of peace. He that hea-  
reth it not or beleueth it not, can by no  
meanes be made righteous before god.

This conffymeth S. Peter in the .xv.  
chapter of the actes, saying that god the  
rowe sayth dothe purifie the hertes. For  
of what nature soeuer the worde of god  
is, of the same nature muste the hertes be  
whych beleue thereon and cleue ther vnto.

Now is the worde lyuinge, pure, right-  
eous and true, and euen so maketh it the

Will.

hertes



**The parable of the**  
herbes of them that beleue thereon. If it be  
sayde that Paule (when he saith Roma.  
the.iii. No fleshe shall be or can be iust  
fied by the deades of the lawe) meaneth it  
of the ceremonies or sacrifices, it is a lie  
verelye. For it foloweth immediatlye, by  
the lawe commeth the knowleg of synne.

**The lawe vt  
tereth sinne, &  
setteyth vs at  
debate.**

Now are they not the ceremonies that  
utter synne, but the law of commaunde-  
mentes. In the.iii. (he saith) the law caus-  
seth wrath whiche can not be vnderstande  
of the ceremonies for they were geuen to  
reconyle the people to God agayne after  
they had synned. If as they say the cere-  
monies which were geuen to purge sinne  
and to reconcile, iustifie not, nether blesse  
but temporalye only, much more the law  
of commaundementes iustifieth not. For  
that whiche proueth a man sycke healeth  
hym not, nether doth the cause of wrath  
bryng hym to fauour, nether can þe which  
damneth, saue a man. When the mother  
comaundith hyr chyldre, but euen to rocke  
the cradell, it grudgeth: this commaunde-  
ment doth but utter the payson that laye  
hyd, and setteyth hym at debate wth hyr  
mother and maketh hym beleue he loueth  
hym not. These commaundementes also  
(thou shalt not couet thy neyghbours  
house, thou shalt not luste, desyre, or wiche  
after thy neibours wife seruante, mayde,  
ore or asse, or whatsoeuer pertaineth vn  
to thy neyghboure) geue not the power  
so



### Wicked Dammon.

So to do, but vnder that popson that is in  
me and dampne me, because I cannot so  
do, & proue that God is wraeth with me,  
seyng that his wyl and mine are so con-  
trarye. Therfore saith Paul Gala. iii. If  
ther had ben geue suche a law that could  
hau geuen lyfe, the no doubt righteouf-  
nes had come by the lawe: but the scrip-  
ture dyd conclude all vnder synne (sayeth  
he) that the promyse myghte be geue vnto  
them that beleue thow the faith that is  
in Iesus Christe.

The promyses when they are beleued, The promy-  
are they that iustifie, for they brynge the ses iustifie.  
spirite which lonseth the hert, geueth lust  
to the law and certifieth vs of that good  
wyl of God vnto vs ward. If wee sub-  
mytte oure selues vnto God and desyre  
hym to heale vs, he wyl do it, and wyl in  
the meane tyme (because of the consente  
of the herte vnto the lawe) counte vs for  
full whole and wyl nomore hate vs, but  
pytze vs, cherishe vs, be tender hetted to  
vs, and loue vs as he doth Christe hym  
selfe, Christe is oure redemer, sauoure,  
peace, attonement, and satisfactiō, and  
hath made amēdes or satisfactiō, to God  
ward for all the synne whiche they that  
repent (consentinge to the lawe and sele-  
bringe the promyses) doe, haue done, or  
shall do. So that if thowme fragilite we  
fall a thousande tymes in a daye, yet ye

The parable of the  
we do repeat agayn, we haue al waye men  
ey layed vp for vs in floode in Iesus  
Christ our Lorde.



What that we say the to those  
scriptures whiche go so sore  
vpon good workes: As wee  
red Math. xxv. I was an hū  
gred & ye gaue me meate. &c.  
And such lyke. Whiche all sounde as  
though we shoulde be iustified and accep  
ted vnto the fauoure of God in Christe  
thorowe good workes. This wyse aun  
swer I. Many ther are which when they  
heare oꝝ rede of sayth, at once they cōsent  
ther vnto and haue a certayne ymagina  
cion oꝝ opinion of the saythe, as when as  
man telleth a storye oꝝ a thyng done in a  
straunge lande, that pertaineth not to the  
at all. Whiche yet they beleue and tell as  
a true thyng. And this ymaginacion oꝝ  
opinion they cal saythe. They thinke no  
farther then that sayth is a thing whiche  
standeth in their owne power to haue, as  
do other natural workes, which men wor  
ke: but they fele no maner working of that  
spirit, neyther the terrible sentence of the  
lawe, the fearful iudgemētes of God, the  
horrible dampnacion and capswite vnder  
Mattan. Therefore as sone as they  
haue this opinion oꝝ imaginacion in their  
hertes: that sayth: verely this doctryne se  
meth true. I beleue it is euen so.

Then

**Wicked Remission.**

Then they thinke that the right sayth  
is ther. But afterwards when they fele  
in them selues, and also in other that  
ther is none alteration, and that the wor-  
kes folowe not but that they are altoget-  
her euen as before, and abide in ther olde  
estate: then thinke they that sayth is not  
sufficient, but that it muste be some grea-  
ter thinge, then sayth that shoulde iustify  
a man. So fall they away from sayth as  
gayne, and crye sainge sayth only iustify-  
eth not a man, and maketh hym accepta-  
ble to God. If thou aske them wherefore  
thei answer, se how many ther are that  
beleue and yet do nomore then they dyd  
befor. These are they which Judas in his  
epistle calleth dreamers which deceiue the  
selues with their own fantasies. For what  
other thinge is their imagination which  
they cal faith, then a dreameyng of þe sayth  
and an opiniõ of their owne imaginaciõ  
brought wout the grace of god. These  
must nedes be worse at the latter end the  
at the beginning. These are þe old vessels.  
þe rente when new wyne is powred into  
them, that is, they heare Gods word but  
hold it not, and therfor ware worse then  
thei wer before. But the right faith spring-  
geth not of mans fantasi, nother is it in any  
mans power to obtayne it, but is altoget-  
her the pure gifte of god poured into vs  
freely wpythout all manner dorynge of vs.

**B.iii**

**with**

Old vessels  
that new wi-  
ne is put in.  
Mathewe. ix



The parable of the  
wythout deseruing and merites, yee and  
without seeking for of vs. And it is (as  
Paul saith, ii. Eph.) euen gods gift and  
grace purchased thorow Christ. Therfor  
is it mightye in operation, full of vertue  
and euer workinge, whiche also reueth  
a man and begetteth him agayn, altereth  
hym, altogether into a newe nature and  
conuersaciō, so that a man cleth his hert  
altogether altered and chaunged and far  
otherwyse dysposed thē before, and hath  
power to loue that which before he could  
not but hate, and delyteth in that which  
before he could not loue. And it letteth  
the soule at libertye, and maketh hym free  
to folowe the will of God, and is to the  
soule euen as healt is vnto the bodye  
of a man that is pyned and wasted a-  
way wyth a longe sokinge disease. The  
legges cannot beare hym, he cannot lyfte  
vp his handes to helpe hymself, his taste  
is corrupt, sugar is bitter in his mowthe,  
his stomake abhorreth, longing after lib-  
ber cause, at the whyche a whole stomake  
is ready to cast hys goige. When healt  
commeth, she chaungeth and altereth him  
cleane, geueth him strenght in al hys mem-  
bers and luste to do of hys owne accorde  
that which before he could not do, nes-  
ther could not suffer that any man exhor-  
ted hym to do, and hath now lust in whol-  
some thinges, and hys members are fre and

### Wicked mannikon.

at liberty, and haue power to do of thier  
owne accorde all thinges whiche belonge  
to an whole man to do whiche afore they  
had no power to do, but were in captiui-  
tie and bondage. So lykewyse in al thing  
doth right sayth to the soule.

The spirit God ascōdanieth saythe,  
and bringeth with her lyght, where with  
a man beholdeth him selfe in the lawe of  
God, and seeth hys myserable bondage  
and captiuitie, and humbleth hym selfe,  
and abhorreth himselfe: she bringeth gods  
promyses of all good thynges in Christe,  
God worketh with his worde, and in his  
worde. And whan his worde is preached  
sayth worketh her selfe in þ herres of the  
electe: and as sayth entreth and the word  
of God is beletted, the power of God los-  
seth the hert from the captiuitie and bon-  
dage vnder sinne, and knitteth and com-  
pleth hym to God and to the wyl of God  
altereth hym and chaungeth hym cleane,  
fashioneth and forgerth him a new, geueth  
hym power to loue and to do that which  
before was vnpossible for hym. eyther to  
loue or do, and turnneth him into a new  
nature: so that he louethe that whiche he  
before hated, and hateth that whiche he  
before loued, and is cleane altered and  
chaunged and contrarie disposed, and is  
knytt and coupled fast to Gods wyl, and  
naturally bringeth furth good workes.

that



The parable of the  
that is to saye, that which God commaū  
deth to do and not thynges of hys owne  
ymaginacion. And þ doth he of his owne  
accorde as a tre byyngethe forth fruite of  
hys accorde. And as thou needest not to  
byd a tre to bynge forth frute, so is ther  
no lawe put vnto hym that beleueth and  
is iustified thow sayth, (as saith Paul  
in the fyrste epistle to Timothy the fyrste  
Chaptet.) Neither is it needfull. For the  
lawe of God is wrytten and grauen in his  
herte, and his pleasure is therein. And as  
withoute comaundemēt and of hys owne  
nature, he eateth, drynketh, setteth, hear  
eth, talketh, and goeth: euen so of hys  
owne nature, without coaction or com  
pulsion of þ lawe, byyngeth he forth the good  
workes. And as an whole man when he  
is a thurstie, taryeth but for drynke, and  
whan he hungreth abyeth but for meate  
and then drynketh and eateth naturally:  
euen so is the saythful euer a thurstie and  
an hongred after the will of God, and  
tarieth but for occasion. And whan soe  
uer an occasion is geuen, he worketh na  
turally the will of God. For this blessing  
is geuen to al them that trust in Christes  
bloude, that they thirst and hunger to do  
Gods will. He that hath not thys sayeth,  
is but an vnprofitable babler of sayeth,  
and workes, and woteth nether what he  
sayeth, nor what he meaneth or where  
by



### **Wicked Manifold.**

unto his wordes pertaine. For he feleth not the power of faith nor the workynge of the spirite in his herte, but interpreteth the scriptures which speake of faith and workes, after hys awne blynde reason and folish fantasies and not of any felſyng that he hath in his herte: as a man rehearseth a tale of an other mans mouth and troeth not whether it bee so or not as he sayth, nor hath any experience of þe thynge it selfe. Nowe doth the scripture ascribe both faith and workes not to vs, but to God only, to whome they belonge onely, and to whom they are appropriat, whose gyfte they are and the proper worke of hys spirite. Is it not a croward and peruerse blyndnes: they teach how aman can do nothyng of hys own selfe, and yet presumptuously take vpon them the greatest & best worke of God, euen to make faith in them selues of their owne power and of their owne false imaginacyon and thoughtes. Therefore I say, we must dyspayre of oure selues, and praye God (as Christes Apostles dyd) do geue vs faith, and to encrease our faith. Whē we haue that, we nede none other thinge more.

For he byngeth the spirite wyth her, and he, not onely teacheth vs all thynges, but worketh the also myghtily in vs and carieth vs thorow aduersite, persecutiō, death and hel, vnto heauen & euer lastyng life.

The parable of the.

**M**ake diligentlpe therfore seinge  
we are come to answere. The  
scripture because of such dreames  
and fained saythes sake, do  
seth such manner of speakinges of wor-  
kes, not þ a man shoulde therby be made  
good to Godwarde or iustified, but to de-  
clare vnto other, and to take of other the  
difference betwene false fained sayth and  
ryght sayth: for where right sayth is ther  
byngeth the forth good workes, yf there  
folowe not good workes, it is not doubt-  
but a dreame and an opinion of fainede  
sayth. Wherfor loke as A fruite maketh  
not the tre good, but declareth and testifi-  
eth outwardely that the tree is good (as  
Christ sayeth) euerye tree is known by  
his fruite: euen so shal ye know the right  
sayth by hyr fruite.

Take for an ensample Mary that an-  
nointed Christes fete, Luke. vii. When  
Symon whiche had Christe to his house  
had condemned hir, Christ defended hyr  
and iustified hyr sayinge: Symon I haue  
a certayne thinge to say vnto the. And he  
said master say on. There was a certayne  
lender whiche hadde two detters, the one  
ought fyue hundred pens, and the other  
fiftye. When they had nothinge to paye  
he for gaue both. Whiche of them tel me,  
will loue hym moost? Symon answered  
and sayde: I suppose that he to whom he  
for



**Wicked Sammon.**

forgaue moost. And he sayd to hym, thou  
hast iudged truly. And he turned him to þ  
woman, and sayde vnto Symon. Seest  
thou this woman? I entered into thyne  
house and thou gauest me no water to my  
feete, but she hath washed my fete wyth  
teres, and wypped them wyth the heares  
of hir head. Thou gauest me no kysse, but  
sence the time I came in hath not she cea-  
sed to kysse my fete. Thou haste not an-  
noynted my head wyth oyle.

But she hath annointed my fete with  
coslye and precious oyntement. Whers  
fore I saye vnto the, many synnes are for-  
geuen her for she loued muche. To whom  
lesse is forgiven, the same doth loue lesse  
and here by se we that deades and wor-  
kes are but outwarde sygnes of the in-  
warde grace of the bounteous and plente-  
ous merce of God frely receyuede, wyth-  
out all merites or deades, yea and before  
all dedes. Christ teacheth to knowe the in-  
warde faythe and loue, by the outwarde  
dedes. Dedes are the frutes of loue, and  
loue is the fruite of fayth. Loue & also the  
dedes are greate or smal accordinge to the  
proportiō of fayth. Where fayth is mygh-  
ty and stronge, there is loue feruent and  
dedes plenteous, & done with exceedinge  
mekenes: Where fayth is weak. t. cr is  
loue, colde and the dedes few and fayeth  
as floures and blossomes in wynter. By-  
ion



The parable of the  
mon beleued and had fayth, yet but weak-  
ly, and accordynge to the proportion of  
hys fayth loued coldly, and hadde dedes  
thereafter, he hade Chyste vnto a simple  
and a bare fcaste onely, and receyued him  
not with any greate humanite. But Ma-  
ry had a strong fayth, and therefore burn-  
ninge leue, and notable dedes done with  
exceeding profounde and depe mekenes.  
On the one syde she sawe her selfe cleare-  
ly in the lawe, both in what daunger she  
was, and hys cruell bondage vnder synne  
hys horrible dampnation, and also the  
fearefull sentence and iudgement of God  
vpon synners. ¶ On the other syde she  
hearde the Gospell of Chyste preached,  
and in the promises she sawe with Egles  
eyes the exceeding aboundaunt mercy of  
God, that passeth al vtterance of speech,  
whiche is set forth in Chyste for all meke  
synners. Which knowledge theyr sinnes  
And she beleued the worde of God mygh-  
tel and glorified god ouer his mercy and  
truth, and beyng overcome & overwhel-  
med with the vnspeakable, yea and incon-  
prehensible aboundaunt riches of the kind-  
nes of God, dyd enflame and burne in  
loue, yea was so swollen in loue, that she  
coude nat abyde nor holde, but muste  
bryake out, and was so drenched in loue  
that she regarded nothing, but euen to vt-  
ter the feruente and burninge loue of hys  
herte

The parable of the  
hette onlpe. He hade no respects to hys  
selfe, though he was neuer. So greate  
and notable a synner, neither to the cury  
ouse hypocrisie of the pharises whych e-  
uer dysdayne weake synners, neither to  
the costlynes of hys oymtmente but wyth  
all humblenes dyd runne vnto hys fete.  
Washed theym wyth the teares of her  
eyes, and wiped them with the heares of  
her head, and anoynted them wyth precy-  
ous oymtement, yea and would no doute  
haue runne into the grounde vnder hys  
fete to haue vffered hys loue toward hym  
yea woulde haue descended downe into  
hell, yf it had bene possible. Euē as Paul  
in the nyenth chapter of his epistle to the  
Romayns was dionke in loue and ouer-  
whelmed, and wyth the plentifulnes of  
the infynite merce of God ( whych he  
had receyued in Chyste vnsought for ) wi-  
shed hymselfe banished from Chyste and  
dampned, to saue the Jewes, yf it moght  
haue ben. For as a mā feleth God in him-  
self, so is he to hys neighbour.

Marke an other thing also. We for  
the moost part because of oure grossenes  
in all oure knowledge procede from that  
which is last and himost vnto that which  
is fyrst, begynnyng at the later ende, dis-  
putynge and makynge oure argumentes  
backwarde. We begynne at the effecte  
and worke and procede vnto the natural  
cause,

**T**he parable of the  
cause. As because of an ensample we first  
se the mone darke, and then seache the  
cause, and sende that the puttyng of the  
earth betwene the sonne and the mone is  
the naturall cause of the darkenes and  
that the earth stoppeth the lyght. Then  
dispute we backward sayinge the mone  
is darkened, therfore is the earth directly  
betwene the sonne and the mone. Nowe  
yet is not the darkenes of the mone the  
naturall cause that the earth is betwene  
the sonne and the mone, but  $\phi$  effect ther  
of and cause declaringe and leadynge vs  
vnto the knowlege, howe that the earthe  
is betwene the sonne and  $\phi$  mone direct  
lye and causeth the darkenes, stoppyng  
the light of the sone from the mone. And  
contrarye wyse the beyng of the earth di  
rectly betwene the sonne and the mone is  
the naturall cause of the darkenes. Lyke  
wyse he hath a sonne therfore is he a fa  
ther, and yet the sonne is not cause of the  
father, but contrarye wyse.

**N**ot withstaundyng the sonne is the cause  
declaratyue whereby we knowe that the  
other is a father. After the same maner  
here manye synnes are forgeuen her, for  
the loued muche, thou mayste not vnder  
stande by the worde for, that loue is the  
natural cause of  $\phi$  forgeuyng of synnes  
but declareth it onely, and contrary wyse  
the forgeuyness of synnes is the naturall  
cause



The parable of the  
cause of loue. The workes declare loue.  
And loue declareth that ther is some be-  
nefyte and kyndnes shewed, or els would  
there be no loue. Why worketh one, and  
an other not? Or one more then another?  
Because that one loueth and y other not  
or that the one loueth more the the other.  
Why loueth one and another not, or one  
more then another? Because that one fe-  
leth the excedyng kyndenes of God in  
hys herte and another not, or that one fe-  
leth it more then another. Scripture spea-  
keth after the moost grossest manner. Be  
diligente therfore that thou be not decey-  
ued with curionsnes. For men of no small  
reputation haue ben deceyued with theyr  
owne sophistrie.

**T**hereby seist thou, y ther is greate  
differēce betwene beyng ryghtu-  
ous, and good in declaringe and  
utteryng a mans owne ryghtu-  
ousnes and goodnesse. The sayth onelpe sayth.  
maketh a man safe, good, ryghtuous and  
the frende of god, yea & heir of al his good-  
nes and possesseth vs wyth the spyrite of  
god. The worke declareth the same sayth  
and goodnes. Howe vserh the scripture the office of  
the commune manner of speakyng, and workes.  
the very same that is amonge the people.  
As whan a father sayeth to his chylde, go  
and be lounge, mercifull, and good to  
such or such a poore man, he byddeth hym

L.i.

not

**T**he parable of the  
not, therewith to be made merciful, kynd  
and good: but to testifye and declare the  
goodnes that is in hym already wyth the  
outwarde dede: that it maye breake out  
to the profyte of other, & that other maye  
seele it which haue neede therof.

After the same manner shalt thou enter-  
pise the scriptures whiche make mencio-  
on of workes: that god thereby wyl that  
we shewe forth the goodnes whiche we  
haue receyued by fayth, and let it breake  
forth and come to the profyt of other that  
the false fayth maye be knownen and we-  
ded out by the rotes. For god geueth no  
man hys grace, that he shoulde let it lye  
styll and do no good wythall: but that he  
shoulde encrease it and multiplie it with  
lendinge it to other, and with openly de-  
claring of it with the outwarde workes,  
prouoke & drawe other to god, As Christ  
saith in Mathew the fyft Chapter. Let  
youre lyght so shyne in the syght of men  
that they maye see your good workes, and  
glorifye your father whiche is in heauē.

Or els were it as a treasure digged in  
the ground and hid wisdom, in the which  
is no profyte. Moreover therewith the  
goodnes grace, fauoure, & gyftes of god  
whych are in the, not only shalbe knownen  
vnto other, but also vnto thyn owne selfe  
and thou shalt be sure that thy faythe is  
ryghte, and that the true spirite of god

**The talent.**  
**Math. xxv.**



## **Wicked Mammoth.**

is in þ, and that thou art called and cho-  
sen of God vnto eternall lyfe, and loosed  
from the bondage of Sathan whose pris-  
soner thou wast. Peter exhorteth in the  
first of hys seconde epyllle, thow good  
workes to make our callinge and electi-  
on (where with we are called and chosen  
of God) sure. For howe darre a man pre-  
sume to thinke, that his fayth is ryghte,  
and that goddes fauoure is on hym, and  
that Goddes spirite is in hym, when he  
fealeth not the working of the spirit, nei-  
ther hym selfe despoised to anye Godlye  
thynges? Thou canste neuer knowe or be  
sure of thy fayth, but by workes whiche  
workes must also come of pure loue with-  
out lokinge after anye manner rewarde  
thou mayste be sure that thy fayth is but  
a dreame and not ryght, and even the same  
that James calleth in his epyllle þ second  
chapter dead fayth and not iustifyinge.

Abraham thowme workes Genesis.  
xii. was sure of his fayth to be ryght, &  
that the true feare of God was in hym,  
whē he had offered hys sone (as the scrip-  
ture sayeth) Now knowe I that thou  
fearest God, that is to saye. Now is it  
opē and manifest that thou fearest God  
in as much as thou haste not spared thy  
onlye sonne for my sake.

So now by thys abyde sure and fast that  
a man inwardlye in the herte and before



**T**he parable of the  
god is rightuous and good thow faith  
only before al workes. Notwithstandyng  
yet outwardly and openly before the peo-  
ple, yea & before him self, is he rightuous  
thow the worke that is, he knoweth  
and is sure thow the outwarde worke  
that he is a true beleuer and in the fa-  
uoure of god and ryghtuous and good  
thow the mercy of god, that thou may-  
est call the one an open and an outwarde  
rightuousnes, and the other an inward  
rightuousnes of þ hert (so yet) that thou  
vnderstande by the outwarde rightuous-  
nes, none other thinge saue the fruit that  
foloweth as a declaringe of that inward  
iustifying and ryghtuousnes of the herte,  
and not that it maketh a man rightuous  
before God, but that he muste firste be  
rightuous before hym in the herte. Euen  
as thou mayste call the fruite of the tree,  
which foloweth and uttereth the inward  
natural goodnes of the tree

**T**hus meaneth James in hys Epistle  
where he sayth, sayth withoute workes  
is dead, that is if workes folow not, it is  
a sure and an euidente sygne, that ther is  
no sayth in the hert but a dead ymagina-  
tion & dreame whiche they falsly cal sayth

**O**f the same wyse is thys sayinge of  
Christe to bee vnderstande. Make you  
frendes of the vnryghtuous Hammon,  
that is, shewe youre sayth openly & what  
ye

### **Wicked Mammon.**

ye are wythin the herte wyth outwarde  
geuyng and bestowyng youre goodes  
on þ poore, that ye may obtayne frendes,  
that is, that þ poore on whom thou haste  
shewed mercy may at þ daye of iudgmet  
testifie and witnesse of thy good workes.

That thy fayth and what thou make  
within in the herte before God maye then  
appeare by thy fruits openly vnto al mē.  
For vnto the ryght beleueynge shall all  
thynges be comfortable and vnto consola  
cion at that terryble daye. And contrarie  
wyle vnto the vbeleuynge, all thynges  
shalbe vnto desperacion, and confusyon,  
and euery man shalbe iudged openly and  
outwardely in the ptesence of all men, ac  
cordinge to theyr dedes and workes. So  
tha: not withoute a cause thou mayeste  
call them thy frendes, whiche testyfy at  
that daye of the, that thou louedest as a  
true and a ryght chrysten man and folo  
wedest the steppes of Chryst in shewyng  
mercy, as no doubt he doth whiche feleth  
God mercyfull in his harte. And by the  
workes is the faith knowen, that it was  
ryght and perfecte. For the outwarde  
workes can neuer please God, nor make  
frende, excepte they springe of fayth. For  
as muche as Chryst hym selfe Mathewe  
in the .vi. and .vii. Chapter dysaloweth  
and casteth away the workes of the pha  
rises: yea prophesyng and workynge of

Why he cal  
led them fren  
des.



The parable of the  
miracles & castynge out of deuels, whiche  
we counte and esteeme for verie excellent  
vertues. Yet make they no frendes wth  
their workes, while their hertes are false  
and vnpure and theyr eye double. Nowe  
withoute fayth is no herte true or eye syn-  
gel: so that wee are compelled to confesse  
that the workes make not a man ryghte-  
ous or good but that the herte muste first  
be ryghteous and good before anye good  
worke procede thence.

Good wor-  
kes muste be  
done frely.

**S**ecōdarell al good workes must  
be done frely with single eye, w-  
out respecte of any thyng, and  
that no profyte be sought thereby.

That commyundeth Chyiste where he  
sayeth Math. x. frelye haue ye receyued,  
frely geue agayne. For loke as Chyiste  
with al hys workes dyd not seeke heaue,  
for that was hys all redy, but dyd vs ser-  
uice therwyt, & nether looked nor sooght  
hys owne profyte, but oure profyte, and  
the honoure of God the father only: cuen  
so wee wth all oure workes maye not  
seke oure owne profyte, neyther in this  
worlde nor in heaue, but must and ought  
frely to worke, to honoure god wth all,  
and with out all maner respect, seke our  
neygbores profyte, and do hym seruice.

That meaneth Paul & Philip. ii. sayng  
Be minded as Chyist was, which beinge  
in the shape of god, equal vnto god and  
euen



**Miched Hammon.**

euē bety Gon, layd that a parte, that is  
to say, hys it. And toke on hym the forme  
and fashyon of a seruaunt. That is, as  
concernynge hym selfe he had ynoughe,  
that he was full, and had plentuousnes  
of the Godheade, and in all hys workes  
sought oure profyte and became our ser-  
uaunt. The cause is, for as much as fayth  
iustifieth and putteth away sinne in the  
syght of God, bryngeth, lyfe, heath and  
the fauoure of God, maketh vs the hey-  
res of God, powreth y<sup>e</sup> spirite of God in-  
to our soules and fylleth vs w<sup>th</sup> al god-  
lynnes in Churche, it were to great a shame,  
rebuke, and wronge vnto the faythe, yea  
to Churches bloude yf a mā would wo-  
ke anye thyng to purchase, that wherw<sup>th</sup>  
fayth hath endued hym already, and God  
hath geuen hym surely. Euē as Churche  
had done a rebuke and shame vnto hym  
selfe, yf he would haue done good wo-  
kes and wrought to haue ben made there  
by Gods sonne and heire ouer all, which  
thyng he was already. Now doth fayth  
make vs the sonnes or chyldren of God.  
John. i. he gaue them myght or power to  
be the sonnes of God, in that they beleued  
in his name. If we be sonnes, so are wee  
also heires Roma. viii. and Gals. iii.  
Howe can, or ought wee then to worke,  
for to purchase that entherptaunce w<sup>th</sup> the  
all, where of wee are heires already by  
L.iii. fayth

The parable of the  
sapyth: What shall we say then to those  
scriptures which sound as though a man  
shoulde do good workes and lyue well for  
heauens sake or eternal reward: As these  
are, make you frendes of the vnrighuous  
mammon. And Math. vii. Gather you tre-  
asure together in heauen. Also Math. xix.  
If thou wilt enter into life kepe the com-  
maundementes and such like. This say  
I, that they whiche vnderstande not, nei-  
ther fele in their hertes what sapyth mea-  
neth, talke and thinke of the reward euē  
as they do of the worke, nether suppose  
they that a man ought to worke but in a  
respekte to the reward.

For they ymagen that it is in the king-  
dome of Chryste, as it is in the worlde a-  
monge men, that they must deserue heaue  
with theyr good workes. How be it their  
thoughtes are but dreames and false ima-  
ginacions. Of these men speaketh Mala.  
Chap. i. who is it amonge you that shut-  
teth a doore for my pleasure for nought:  
that is, wythout respecte of reward.

These are seruantes, that seke gaynes  
and auantage, hyrelinges and daye la-  
bours which here on earth receiue their  
rewardes, as the pharyses with ther pra-  
yers and fastinges Math. v.  
But on this wyse groweth it wyth heauen  
wyth euerlasting lyfe, & eternal reward.  
lyke wyse as good workes naturally fol-

low



### **Wicked Hammon.**

lowe saythe ( as it is aboue reherſed ) ſo  
that thou needeſt not to commaunde a true  
beleuer to worke or to compel hym wyth  
any lawe, for it is impoſſible þ he ſhould  
not worke, he ſayeth but for an occaſi-  
on, he is euer diſpoſed of hym ſelfe, thou  
needeſt but to put hym in remembraunce,  
and that to knowe the faulſe ſayth from  
the true. Euen ſo naturally doth eternall  
lyfe folowe ſayth and good liuyng, wyth-  
out ſekynge for, and is impoſſible that it  
ſhould not come, though no man thought  
there on. Yet is it rehearſed in the ſcryp-  
ture, alleged, and promiſed to knowe the  
difference betwene a faulſe beleuer and a  
true beleuer, and that euerye man maye  
knowe what foloweth good lyuyng nat-  
urally and of it ſelfe wythoute ſekynge  
thought for it. Take a groſſe enſample.  
Hell, that is euerlaſtyng death is threas-  
ened vnto ſynners, and yet foloweth it  
ſinne naturally without ſekynge for. For  
no man doth euell to be damned therfore,  
but had leuer auoid it. Yet the one fol-  
oweth the other naturally, and al though  
no man tolde or warnede hym of it, yet  
ſhould the ſynner fynde it, and fele it. Re-  
uertheleſſe it is therfore threatened, that  
men maye knowe what foloweth euyl  
lyuyng. Now then as after euell lyuyng  
foloweth hys reward vnſought for, euē  
ſo after good liuyng foloweth hys reward  
na



**The parable of the**  
naturally vnoughte for or vnthoughte  
vpon euen as when thou drynkest wyne,  
be it good or badde, the sayll foloweth of  
it selfe, thought thou therfore drynke it  
not. Yet testifieth the scripture, and it is  
true, that we are by enherytaunce heires  
of dānation, and that befoze we are borne  
we are vessels of the wrath of God and  
full of that payson whence naturallie all  
synnes sprynge, and where wryth we can  
not but synne, whyche thyng the dedes  
that folow: (when we behold oure selues  
in the glasse of the lawe of God) do de-  
clare and vtter, kyl our consciences, and  
shewe vs what we were and wiste not of  
it, and certysly vs that wee are heyres of  
dampnation. For yf we were of God we  
should cleane to God and lust after þ wil  
of god. But now we our dedes compared  
to the lawe declare the contrarie and by  
our dedes, wee se our selfe both what we  
be and what our ende shal be.

So now thou seest that lyfe eternall  
and all good thynges are promised vnto  
fayth and belcfe: so that he that belcueth  
on Christe, shal be safe. Christes bloude  
hath purchascd life for vs and hath made  
vs the heyres of God: so that heauen cometh  
by Christes bloude. Yf thou wouldest  
obtaine heauē with the merites and  
deseruynges of thy .i.e. owne workes, than  
dyddest thou wronge, ye and shamedest  
the

the  
The  
bele  
uing  
and  
woil  
is p  
of g  
spr  
terna  
ready  
sweet  
the k  
foze l  
ready  
that  
of w  
f  
frend  
ther  
such  
and  
shoul  
of it  
taking  
frend  
a rew  
and lo  
no tho  
tent. f  
arte  
contat

### **Wicked Hammon.**

the bloude of Chyſte, and vnto the were  
Chyſt deade in vayne. Nowe is the true  
belouer heyre of god by Chyſtes deſer-  
uynge, ye and in Chyſte was predeſtinate  
and ordned vnto eternal lyfe, be fore the  
worlde beganne. And when the Goſpell  
is preached vnto vs we beleue the mercy  
of god, and in beleuynge we receyue the  
ſpyrite of god whych is the arneſte of es-  
ternal lyfe, and we are in eternal lyfe al-  
ready and ſele al ready in oure hertes the  
ſweetnes therof, and are ouercome wth  
the kyndnes of god and Chyſte and ther-  
fore loue the wyll of god, and of loue are  
ready to worke ſerly, and not to optayne  
that whiche is geuen vs frely, and wher-  
of we are heyres alre dy.

Now when Chyſt ſayeth. Make you  
frendes of vneygntuous Hammon Ga-  
ther you treaſure together in heauen and  
ſuch lyke. Thou ſeyſt that the meanyng  
and entente is none other, but that thou  
ſhouldeſ do good, and ſo wyll it folowe  
of it ſelfe naturally, without ſekyng and  
takinge of thought that thou ſhalt fynde  
frendes & treaſure in heauen and receyue  
a rewarde. So let thyne eye be ſyn-  
gle, and loke vnto good lyuynge onely & take  
no thought for the rewarde. But be con-  
tent. For as much as thou knoweſte and  
arte ſure that the rewarde and all thyng  
contayned in Goddes promyſes folowe  
good



**The** parable of the  
good lpyunge naturally, & thy good wor-  
kes do but testifie onely and certifie the  
that the spirit of God is in the, whō thou  
hast receiued for an earnest of gods trueth  
and that thou art heyre of all the good-  
nesse of God, and that all good thynges  
are thyne al ready purchased by Chyeste  
bloude and layed vp in skoare agaynste  
that day when euery man shall receiue ac-  
cording to hys dedes, that is accordynge  
as his dedes declare and testifie, what he  
is or was. For they that loke vnto the re-  
warde, are slowe, false subtil and crafty  
workers, and loue the rewarde more then  
the worke, yea hate the labour, yea hate  
God whiche commaundeth the labour  
and are werpe both of the commaundes-  
ment and also of the commaunders worke  
wythedyousnes, But he that worketh  
of pure loue without seekinge of rewarde  
worketh truly, Chyrdly that not þe sayn-  
tes, but God only receyuethe vs into eter-  
nall tabernacles, is so playne and euident  
þat I nede not to declare or proue it. Now  
shall the sayntes receyue vs into heauen,  
whan euery man hath nede for him selfe,  
that God onely receyue hym to heauen,  
and euery man hath shace for hym selfe.  
As it appeareth by the fīue wise virgins.  
Mat. xxvi. which would not geue of the  
oyle vnto the vnwyse virgins. And S.  
Peter sayth in the. iiii. of his first epistle  
that



### Wicked Hammon

that the ryghtuous is wth dyspultye  
saued. So seest thou that the sayenge of  
Christe make you frendes of the. &c.

That they may receyue you into the euer  
lastyng tabernacles) pertayneth not vnto  
the sayntes whiche ar in heauen, but is  
spoken of the poore and nedye whiche are  
here present with vs on earth, as though  
he woulde saye. What byldest thou chur  
ches, foundest abbayes, chauntries, and  
colleges in the honoure of sayntes, to my  
mother, saynt Peter, Paul and sayntes  
that be deade to make of the thy frendes?  
They nede it not, yea they ar not thy frē  
des but theys whiche lyued then, when  
they liued, of whome they were holpe. Thy  
frendes are the poore whiche are now in  
thy tyme and a lyue with the, thy poore  
neighbours which nede of thy heelp and  
succoure. Them make thy frendes wth  
thy vnyghtuous Hammon, & they may  
testifye of thy sayeth, and thou mayest  
knowe & fele that thy sayth is ryght and  
not fayned.

**A** To þe seconde, Suche recepying  
into þe euerlastyng habitacions  
is not to be vnderstaūd, that mē  
shal do it. For many to whō we  
owe mercy and do good shall not come  
ther, nether shal it, yf we mekely and  
lourngly do oure duty, yea it is a sygne  
of wronge sayth, and seruente loue, and  
Wrong

The parable of the  
stronge fayth and fervent love, if we doo  
well to the euyl, and studie to drawe the  
to Chyſte in al that lyeth in vs. But the  
pore geue vs an occasion to exercyſe our  
fayth, and the deades make vs ſeale our  
fayth and certyfy vs and make vs ſure  
that we are ſafe, and are eſcaped, and  
translated fro death vnto lyfe, and that  
we are deliuered and redeemed from the  
captivitye and boundage of Sattan, and  
brought in to the lybertye of the ſonnes  
of God in that we ſele luſt & ſtrength in  
our herte, to worke the wyll of God. And  
at that daye ſhall our deades appere and  
comfort our hertes witneſſe of our fayth  
and truſt whiche we now haue in Chyſt  
whiche fayth ſhall the kepe vs from ſhame  
as it is writte None that beleueth in him  
ſhall be ſhamed. Rom. ix. So that good  
workes heape our fayth, and make vs  
ſure in our conſciences and make vs ſeale  
the mercye of God. Not wythſtanding  
heauē, euertlaſting lyfe, Joye eternal, faith  
the fauoure of God the ſpyrite of God,  
luſt and ſtrength vnto the wyll of god, are  
geue vs frely, of the bounteous and plente  
ous ryches of God purchaſed by Chyſt,  
wythout our deſeruynges, that no man  
ſhoulde reioyce, but in the Lord onely.

**F**or a further underſtādyng of this  
Goſpell. maye here be made. iii.  
queſtiōs. What maner is & whi  
if



## Wicked Mammon

it is called vnrightheous: and after what maner Christ byddeth vs counterfet and folowe the vnjust & wicked steward which wryth hys Lordes domage prouyded for hys owne prospe and aduantage, which thing no dout is vnrightheous and sinne.

Fyrst Mammon is an Eblewe worde **Mammon** and signifieth ryches or tēporall goodes, and namelye all superfluitie and all that is aboue necessary & whyche is not repuated vnto our necessari vices, where wryth a man maye healpe an other, with out vndoinge or hurtinge him selfe. For hamon in the Eblewe speach, signifieth a multitude or aboundaunce or many.

And therfore commeth mahamon or mammon, aboundaunce or plentuousnes of goodes or riches. Secundarely, it is called vnrightheous mammon, not because it is gotē vnrightheously or with vsuri. For of vnrightheous gotten goodes can no mā do good workes, but ought to restore the whom agayne. As it is sayde Iſaias. lxi. I am a god that hateth offerynge that commeth of rebbery. And Salo. pro. iii. sayeth, Honour the lord of thyne owne good. But therfore is it called vnrightheous, because it is in vnrightheous vse. As Paule speaketh vnto the Ephesians .v. how that the dayes are euil thoughte that god hath made them, and they are a good worke of goddes makynge. Howe be it they



**T**he parable of the  
they are yet called euill because that euill  
men vse them a myste, and muche spyne,  
occasyons of euill, perrell of soules are  
wroughte in them. Euen so is ryches cal  
led euill, because that euill men bestowe  
them amisse & misuse them. For where ris  
ches is ther goeth it after the comen pro  
uerbe. He that hath money hath what  
hym lysteth. And that cause fyghting, ste  
linge, lyenge awayte, lyinge, flatterynge  
and al unhappines against a mans neigh  
boure. For all men holde on riches parte.

But singularly before God is it called  
vnrightrous mammon, because it is not  
bestowed and mynyshred vnto oure ney  
bours neade. For if my neybour neade  
and I geue him not, nether depart liberal  
ly wyth hym, of that whiche I haue: than  
withhele I fro hym vnrightrouslye that  
whiche is hys owne. For as muche as I  
am bounden to healpe hym by the lawe  
of nature, whyche is, what soeuer thou  
woldest that a nother dyd to the that do  
thou also to him. And Christ Mathew. v  
Geue to every man that desireth the. And  
John in his fyrste pyste, yf a man haue  
thys worldes good & se his brother neade  
how is the loue of God in him. And thys  
vnrightrousnes in our mammon se very  
fewe men, because it is spirituall, and in  
those goodes whych ar gotten most trulpe  
and iust: y are me muche begyled. For thei  
sup=

## Wicked Hammon.

suppose they do no man wronge in keepig  
thē, in that they got thē not wpyth steeling  
Robbinge, oppresio, and vclury, ne here  
hurte any man now wpyth them.

Thyrdly many haue busyd thē selves  
in studyenge what or who thys vnrygh- **Who is the**  
teous steward is, because that Chyste so **steward**  
prayseth hym. But shortly and playnely  
thys is the answer. That Chyste pray-  
seth not the vnryghteous stuarde, neither  
setteth hym forth to vs to conterfet, be-  
cause of his vnryghteousnes, but because  
of his wysdome only in that he wpyth vn-  
right so wisely prouided for him selfe. As  
yf I woulde prouoke a nother to praye  
or studye sayng. The theues watche all  
nyghte to robbe and steale: why canst not  
thou watch to praye and to studie? Here  
praple not I the thefe and murderer for  
there euil doing, but for there wysdome,  
that they so wisely and diligently wayte  
on ther vnryghteousnes. Lyke wyse whē  
I saye myse women tye them selves  
wpyth golde & sylke to please ther louers.  
What wylt not thou garnyssh thy soule  
wpyth fayth to please Chyste? here praple  
I not whordome, but the diligēce which  
he whoze myselfeth.

Of this wyse Paule also Roma. v. lyke-  
neth Adam and Chyist to gether, sayenge  
that Adam was a fygure of Chyist. And  
yet of Adā haue we but pure synne, and



The parable of the  
of Chyiste grace onely, whiche are out of  
measure contrarie. But the similitude or  
likenes standeth in the original byrth, and  
not in the vertue and vice of the byrth.  
So that as Adam is father of all synne,  
so is Chyiste father of all rightuousnes.  
And as all synnes spring of Adam: euen  
so all rightuous men and women springe  
of Chyiste. After the same manner is here  
þ vnrightuous sturds an ensample vñ  
to vs in hys wisdom and diligence only  
in that he prouided so wysely for hym  
selfe that we with rightuousnes shoulde  
be as diligent to prouide for our soules,  
as he, with vnryghtuousnes prouided for  
hys bodye, Lyke wyse mayste thou soyle  
all other textes whych the sounde as though  
it were betwene vs and God as it is in  
the worlde where the rewarde is more lo-  
ked vpon, then the labour, yea wher mē  
hate the labour and worke fastye wyth  
the bodye, and not with the herte and no  
longer than they are looked vpon, that the  
laboure may appere outward only.



When Chyist sayth Math. v.  
Blessed are ye whē they rail  
on you, & persecute you and  
say al maner euyl sayinges  
agaynſt you, and yett ly, and  
that for my sake, reioyse and be glade, for  
your rewarde is greate in heauen. Thou  
mayste not ymagen that oure deades de-  
serue

### Wicked Dammon.

Serue the Joye and gloire that shalbe ge-  
uen vnto vs. For then (Paule saith Ro.  
xi. ) fauoure were not fauoure I can not  
receiue it of fauoure and of the bounteous  
goodnes of God frely, and by deseruinge  
of deads alse. But beleue as the Gospel,  
the glade tidynge and promises of God  
saye vnto the that for Christes bloude  
take onely thowse sayth, god is at one  
wyth the and thou receiued to mercy and  
art become the sonne of god and heire an  
nixed wyth Christe of all the goodnes of  
god the earnest where of is the spirite of  
god poured into oure hertes. Of whyche  
thinges the deades are witnessess and cer-  
tifie oure consciences that oure sayth is  
vnfained and that the right spirit of god  
is in vs. For if I patiently suffer aduer-  
sitye and tribulation for conscience of god  
only that is to say, because I knowe god  
and testifie the trueth. Then am I sure  
that god hath chosen me in Christe and  
for Christes sake, and hath put in me his  
spirit as an earnest of his promises, whose  
workyng I feele in mine hert, the deads  
beringe witness vnto the same. Nowe is  
it Christes bloude onely that deserueth all  
the promyses of god and that whyche, I  
suffer and do is partly þe curinge healing  
and mortifyinge of my members and felyng  
of that originall payson, where with I  
was conueyned and borne, that I myghte



The parable of the  
be altogether Christ, and partli the doing  
of my deutie to my neighbour, whos de-  
ter I am of all that I haue receyued of  
god, to drawe him to Christ with al suffe-  
rynge, with al patience & euen with shed-  
ding my blod for him, not as an offering  
or merite for his synnes, but as an enca-  
pel to prouoke him. Christes bloud onely  
putteth away al the sinne that euer was,  
is or shalbe from them that are electe and  
repent beleuyng the gospell that is to say  
gods promises in Christ.

**G**ayne in the same .v. Chap loue  
your enemyes, blesse the that curse  
you, do well to them that hate you  
and persecute you, that ye may be  
the sonnes of your father whiche is in  
heauen. For he maketh his son wyne vpon  
euill and on good, and sendeth his  
rayne vpon Iust and vniust. Not that  
our workes make vs the sonnes of god,  
but testifie only and certifie oure consci-  
ences that we are the sonnes of god and  
that god hath chosen vs and washed vs  
in Christes bloude, and hath put his  
spirite in vs. And it foloweth, if ye loue  
them that loue you, what rewarde haue  
ye? do not the publicanes euen the same?  
and if ye shal haue fauour to your frendes  
only what singuler thinge do ye? do not  
the publicanes euen the same? ye shalbe  
perfecte therfore as your father whiche  
is

## Wicked Mammon.

is in heaven is perfecter: That is to say, if that ye do nothyng but that the world doth, and they whiche haue the spirite of the worlde, wherebye shal ye knowe that ye are the sonnes of God and beloued of God, more than the worlde. But and ye ye counterfete and folowe god in wel doynge, then no doubt it is a sygne that the spyrite of god is in you: also the fauoure of god, which is not in þ world, and that ye are inheretours of all the promises of god, and elect vnto the felowshyp of the bloude of Christ.

The sygne of  
gods fauour.

**T**he Math. vi. Take hede to your Almes, that ye do it not in þ syght of men to the intent that ye would be sene of them, or els haue ye no rewarde with youre father whiche is in heaue. Neither cause a trompet to be blown afore the when thou doest thyne Almes, as the hypocrites do in the synagoges and in the stretes to be glorified of the worlde. But whē thou doist thine Almes let not thy left hand know what thy right hand doth, that thy Almes may be in secret, and thy father whiche seeth in secret shall rewarde the openly. This putteth vs in remembraunce of our dute, and sheweth what foloweth good woorkes, not that woorkes deserue it, but þ the reward is layed vp for vs in store, and wee ther vnto elect thozow Christes bloud, whych



The parable of the  
the workes testifye. For if we be worldly  
mynded and do our workes as the world  
doth, how shal we knowe that God hath  
chosen vs out of the worlde? But and if  
we worke frely, without al manner world  
ly respect, to shewe mercye, and to do our  
dutie to oure neyghboure, and to be vnto  
him as god is to vs, then are we sure that  
the fauour and mercye of God is vpon vs  
and that we shall enioye all the good pro-  
myces of God thoro we Christe whiche  
hath made vs heyles therof.

Item in the same Chap. it foloweth.  
When thou prayst be not as the hypocri-  
tes, whiche loue to stand and praye in the  
synagoges & in the corners of the stretes,  
for to be sene of men. But when thou  
prayest enter into thy chamber and shutte  
thy doore to þ. & praye to thy father which  
is in secret, and thy father which seeth in  
secret shal rewarde þ openly. And likewise  
when we fast (teacheth Christ in the same  
place) that we shoulde behaue oure selues  
that it appere not vnto men how that we  
fast, but vnto our father whiche is in se-  
cret, and our father which seeth in secret  
shal rewarde vs openly. These. ii. textes  
doe but declare what foloweth good wor-  
kes. For eternall lyfe cometh not by the  
deseruinge of workes but is (saith Paul  
in the. vi. to þ Romans) the gyfte of God  
thoro we Iesus Christ. Neyther do oure  
workes

### Wicked Manmon.

workes iustifieth vs. For except we were iustified by fayth which is oure ryghtuousnes and had the spirite of God in vs be iustified we to teach vs, we could do no good worke cannot worke freely wythout respecte of some profyt, or freely.

ether in this world or in þ world to come neither could we haue spiritual Joye in oure hertes in tyme of affliction and mozt tyfyinge of the flesh.

Good workes are called þ frutes of the Spirit, Gal. v. Cha. for þ spiryt worketh them in vs, and some tyme frut of righteuousnes, as in the seconde epistle to the Corinthisians. ix. Chapter before al workes therfore we muste haue a ryghtuousnes wythin the herte the mother of all workes, and from whence they sprynge.

The rightuousnes of the scribes and pharises, and of the that haue the spirit of this worlde, is the glorious shewe and outwarde shynynge of workes. And christ sayth to vs. Mat. v. excepte your rightuousnes excede the ryghtuousnes of the scribes and pharises, ye can not enter in to the kyngdome of heauen. It is rightuousnes in the world. yf a man kyl not. But a Christen perceyueth rightuousnes if he loue his enemye, even when he suffereth persecuciō and tozment of him, and the paynes of death, and mozneth more for hys aduersaries blindnes thā for hys owne payne, and prayethe God to open his

Good workes are called the frute of þ spirit and righteuousnes.

What is the rightuousnes of scribes and pharises.



The parable of the  
his eyes and to forgyue hym hys synnes,  
as dyd Steuen in the Actes of the Apo-  
les the .vii. Chap. and Chyiste Luc. xxi.

A chrysten considereth hym selfe in the  
lawe of God, and ther putteth of hym all  
maner rightuousnes. For þ law suffreth  
no merites no deseruinges, no rightuous-  
nes, nether any man to be iustified in the  
syght of god. The lawe is spirituall  
and requireth the herte and commaunde-  
mentes to be fullfilled wyth suche loue  
and obedience as was in Chyiste. If any  
fulfyll al that is the wil of god with such  
loue and obedience, the same mai be bold  
to sel pardōs of his merytes, and els not

A Chyisten therfore (when he beholdeth  
him selfe in the law) putteth of al maner  
rightuousnes, deseruinges and merytes  
and mekely & vnspayedly knoweledgeth  
hys sinne and mysery, his captyuite and  
bondage in the fleſhe, hys trespassse and  
gylte, and is there by blessed wyth the  
poore in spyrte Math. v. Cha. Then he  
morneth in hys herte, be cause he is in  
such bondage that he cannot do the wyl  
of god, and is an hongred and a thurst  
after rightuousnes. For rightuousnes (I  
meane) whiche springeth out of Chyistes  
bloud for ſtrengtheneth to do the wyl of god.  
And turneth hym selfe to the promyes  
of god, and desyret hym for hys greate  
mercy and trueth, and for the bloude of  
his

The lawe  
muſte be ful-  
filled ſpyry-  
tuallly and w-  
ith obedience as  
Chyiste hath  
done

A chryſte whē  
he praieth ab-  
ſoluthly & ſticketh

## Wicked Manimon

his sonne Christe to fulfil his promyses,  
and to geue hym strength. And thus hys fast to goddes  
spirite euer prayeth within hym. He fast-  
eth also not one day for a weke, or a lente  
for a whole yeare, but doth profess in his  
herte a perpetuall sobrienes, to tame the  
fleshe & to subdue the body to the spirite,  
vntill he ware stronge in  $\text{h}$  spiryte, and  
growe ripe into a ful ryghtuousnes after  
the fulnes of Christe.

And because this fulnes happeneth not  
vntill the body be slayne by death, a Christe  
is euer a synner in the lawe, and therfore  
fasteth and prayeth to god in the spirite,  
the world seing it not. Yet in  $\text{h}$  promyses  
he is euer rightuous, thow he prayeth in  
Christe and is sure that he is heyre of al  
goddes promyses, the spiryte whiche he  
hath receyued in earnest, beringe hym wit-  
nes, hys herte also and his deades testifi-  
inge the same. Marke this then. To se in  
wardlye that the lawe of god is so spir-  
ituall, that no fleshe can fulfill it. And  
then for to moorne and sorowe and to des-  
pyre, yet to hunger & thirst after strength  
to do the wyll of god from the ground of  
the herte, and (not wylstandinge all the  
fultelty of the deuils, weaknes and feble-  
nes of the fleshe, and wondrynge of the  
worlde) to cleue yet to  $\text{h}$  promyses of god  
and to belue  $\text{h}$  for Christes bloude sake  
thou arte receyued to the inheritaunce of

D. v.

eter-



The parable of the eternall yf, is a wonderfull thinge, and a thinge that the world knoweth not of: but whosoever fealeth that (though he fall a thousande tymes and is sure that the merce of God is vpon him

If ye forgeue other men theyr trespasses, your heauenly father shall forgeue you yours. Math. in the .vi. Chapter. If I forgeue, God shall forgeue me, not for my dedes sake, but for his promyses sake for his merci and truth, and for the blood of his sonne Christe oure Lorde. And mi forgeuing certifieth my spirite that God shall forgeue me, ye that he hath forgeuen me all redye For if I consente to the wyll of God in my herte, thought thowwe infirmitie and wekeanes I can not do the wil of god at al tymes, more ouer though I can not do the wyll of God so purely as the lawe requireth it of me, yet if I see my faute and mekely knowledg mi sinne wepinge in mine herte because I cannot do the wil of God, & throust after strength I am sure that the spirit of God is in me and his fauoure vpon me. For the worlde lusteth not to do the wyll of God, nether soroweth because he cannot, though he sorowe some tymz for feare of the payne that he beleteth shall folowe He that hath the spirit of this worlde cannot forgeue wythoute a mendes makynge or a greater baütage, If I forgeue now how com

By consenting vnto the will of God & knowledgig oure faute mekele we be assured of the spirite of god.

Wherfor the beleuing forgrueth

### Wicked Mammon

cometh it: verely because I feale the mer-  
cy of God in me. For as a man fealeth  
God to hym selfe, so is he to hys neygh-  
bour. I knowe by myne owne experience  
that all fleche is in bondage vnder synne  
and can not but sinne, therfore am I we-  
ryfull and desyre God to loose the bodes  
of synne euen in myne enemye.

**O**ther not treasure to gether in  
earth: & set Mat. vi. But gather  
you treasure in heauen. & set. Let  
not your hertes be glued to worldly thyng-  
es study not to heape treasure vpon trea-  
sure and ryches vpon ryches, but studye  
to bestowe well that whiche is gotten all  
ready, and let youre aboundaunce succore  
the lacke and neede of the poore whiche  
haue not. Haue an eye to good workes,  
whiche if ye haue luste and also power to  
do them, then are ye sure that the spirite  
of God is in you, and ye in Christ electe  
to the rewarde of eternal lyfe whiche fo-  
loweth good workes.

with þ which  
aboundeth of  
our necessity  
God ought we  
to sustaine þ  
nedy.

But loke that thine eye be synge and  
robbe not Christe of hys honour ascribe  
not that to the deseruinge of thy workes  
whiche is geuen the frelpe by the merites  
of his bloude. In Christe we are sonnes  
In Christ we are heires, In Christ God  
chose vs and elected vs before the begin-  
nyng of the worlde, created and made by the  
worde of the Gospell, and put his spirite  
in



**The parable of the**  
 in vs, for because þ we shoulde doo good  
 workes. A Chyisten man worketh because  
 it is the wyll of hys father only. If we do  
 no good worke nor be meercyfull, howe is  
 our lust therein? If we haue no lust to do  
 good workes, how is gods spirite in vs?  
 If the spirite of God be not in vs, howe  
 are wee hys sonnes? Howe are wee hys  
 heyres, and heyres annexed with Chyiste  
 of the eternall lyfe which is promysed to  
 all them that beleue in him: Now do our  
 workes testifie and witnes what we are  
 & what treasure is laied vp for vs in hea-  
 uen, so that our eye be single and loke vp  
 pon the commaundemēt with out respect  
 of anye thinge, saue because it is Gods  
 wyll, and that God desireth it of vs, and  
 Chyist hath deserued that we do it.

Not onely to  
 speake of the  
 gospel is ac-  
 cepted before  
 god but to  
 lyue after the  
 gospell.

**Mat. vii.** Not all they that say vnto  
 me Lorde, Lorde, shal enter in to the king-  
 dome of heauen, but he that doth the wyll  
 of my father which is in heauē. Though he  
 thou canste laude God wyth thy lippes,  
 and call Chyist Lord, and canst bable and  
 talke of the scripture, and knowest al the  
 stozes of the byble. Yet shalt thou there  
 by neuer know thine election or whether  
 thy sayth be right. But and if thou seale  
 lust in thynne herte to the will of god, and  
 bringest forth the fruits therof, then hast  
 thou confidence and hope, and thy dedes  
 and also the spirite whence thy deades  
 spring

## Wicked Sammon

Spring certifie thine hert that thou shalt  
enter, yea are all ready entered into the  
kingdome of heauen. For it foloweth, he  
that heareth the word and doth it, buildeth  
hys house vpon a rocke, and no tempest  
of temptacions can ouerthrowe it. For  
the spirit of god is in his herte and com-  
forteth him, and holdeth hym faste to the  
rocke of the merites of Christes bloude,  
in whom he is electe. Nothing is able to  
pluck hym out of the handes of god, god  
is stronger then al thinges. And contrari-  
wise he that heareth the worde and doth  
it not, buildeth on sande of his owne ima-  
gination and euery tempest ouerthroweth  
hys buildinge. The cause is, he hath not  
gods spirite in hym, and therefore vnder-  
standeth it not a ryght, nother worketh a  
ryght. For no man knoweth the thinges  
of god (sayeth Paul in the .i. pistle to the  
Corinthians in the seconde Chap) save

Whether the  
the spirite of god: as no man knoweth the spirite of god  
what is a man, but a mans spirite which is not, there  
is in hym. So then if the spirite be not can not a mā  
in a man, he worketh not the wyll of god worke accord-  
neither vnderstandeth it though he habile dyng to gods  
neuer so muche of the scriptures. Neuer wyll,  
thelesse such a man maye worke after his  
owne imagination, but gods wyll can  
he not worke, he may offer sacrifice, but  
to do merite knoweth he not. It is easy  
to saye vnto Christe Lorde, Lorde: but  
ther



# The parable of the

ther by what thou neuer feale or be sure of  
the kingdome of heauen. But and if thou  
do the will of God then art thou sure that  
Christ is thy lord in deade, and that thou  
in him art also a lord, in that thou fealest  
thy selfe loosed and fre from the bondage  
of synne, and lusty and of power to do  
the will of God. Wher the spirit is there  
is fealynge. For the spirit maketh vs  
feale all thinges. Wher the spirit is not  
ther is no fealynge, but a vayne opinion  
or ymagination. A physician serueth but  
for sycke men, and that for suche sycke  
men as feale ther sekneses moze there-  
fore, and lōge for health. Christ lyke wise  
serueth but for such sinners only as feale  
there synne and that for suche synners,  
What health as sore we and murre in theyr hertes for  
is to say. health health is power or strēgthe to fuls  
fyll the lawe or to kepe the commaunde-  
mentes. Nowe he that longeth for that  
health that is to saye, for to do the lawe  
of God is blessed in Christ, and hath a  
prowyse that his lust shalbe fulfylled and  
that he shalbe made hole. Math. v. blessed  
are they which hunger & thirst for right-  
welsnes sake (that is to fulfyll the lawe)  
for the lust shalbe fulfylled.

This longing and consent of the hert  
vnto the lawe of God, is the workynge  
of the spirit whych God hath poured in  
to thine hert in earnest that thou myghtest  
be

## Wicked Hammon

be sure that God will fulfill all his promyses that he hath made the. It is also the seale and marke whiche god putteth on all men that he choiceth vnto euerglastinge. So longe as thou seest thy sinne and mornest, and consentest to the lawe and loigest (though he be neuer so weake) yet the spirite shall kepe the in al temptacions from desperacion and certifie thine herte, that God for his trouthe, shall deliuer the and saue the, yea and yf thy good deades shalte thou be saued not whiche thou hast done, but whiche Christe hath done for the. For Christe is thine, and all his deades are thy deads. Christ is in the and thou in hym knyt to gether inseparably. Neither canst thou be damned except Christe be damned with the. Neither can Christe be saued excepte he be saued wyth hym. Moreouer thy hert is good, ryght, holy and Just. For thy hert is no enemye to the lawe but a frend and a louer. The lawe and thy hert are agreed and at one, and therfore is god at one with the. The consent of the hert vnto the law, is vniite and peace betwene God and man. For he is not myne enemy whiche woulde fayne do me pleasure and mornethe because he hath not where with. Nowe he that opened thy dyscase vnto the and made the long for health, shal as he hath promised heale the, and he that hath loosed thy hert shall

Christes merites at ours.



The parable of the  
shall at his Godly pleasure, lose thy mem-  
bres. He that hath not the spirit hath no  
fealynge, nether lusteth or longeth after  
power to fulfyll the lawe, neither abhor-  
reth the pleasures of synne, neither hath  
any man more certainte of the promyses  
of God, than I haue of a tale of Robin  
hode, or of some iest that a mā telleth me  
was done at Rome. Another man maye  
sightly make me doute or beleue the con-  
trary, being I haue no experience ther of  
mi selfe. So is it of them that feale not  
the working of the spirit, and therfore in  
tyme of temptacion the byldinges of ther  
ymaginacions fall.

**M**athei. x. He that receyueth a pro-  
phete in the name of a prophete,  
that is because he is a prophete  
shall receyue the reward of a  
prophete, and he that geueth one of these  
litle ones a cuppe of colde water to drynke  
in the name of a dysciple, shall not lose his  
reward. Note this, that a prophete sing-  
nifieth as well hym that enterpreteth the  
harde place of scripture, as hym that pro-  
phesies thinges to come. Now he that re-  
ceyueth a prophete, a iust man, or a discy-  
ple, shall haue the same or lyke reward  
that is to saye, shall haue the same eternal  
lyfe, whiche is appoynted for the in Chri-  
stes bloude and merytes. For except thou  
were electe to the same eternall lyfe, and  
haddist the same fayth and trust in God,  
and

## Wicked Hamon

and the same spirite, thou couldest neuer consent to their deades and healde them. No man can

But thy deads testifie what thou art consēt to the and certifye thy conscience that thou art deades of the receyued to mercy, & sātified in Chyikes law except he passions and sufferynge, and shalte here be chosen.

after wythe all them that folowe God, receyue the rewarde of eternall lyfe. Of thy wordes thou shalt be iustified and of thy wordes thou shalt be condemned.

Math. xxi. That is thy wordes as wel as other deades shall testifie wythe the oꝝ agaynst þ at the daye of iudgemente. Many ther are which abstayne from the vyte warde deades of fornicaciō and adultrye, neuer the lasse reioyce to talke ther of and laugh, their wordes and laughter testifie agaynst them, that theyr herte is vnpure and they Adulterers and Fornicatours in the syghte of God. The tonge & other signes oft times vyte in malice of þ hert though a man for manye causes abstayne his hāde, frō the outwarde deade oꝝ acte.

**I**f thou wylte enter in to lyfe kepe the commandementes Mathewe. xix. First remēbre that when God cōmaundeth vs to do anye thinge, he dothe it not therefore, because that we of oure selues are able to do that he commaūdeth, but that by the lawe we myghte see and knowe oure horryble dampnacion and captiuite vnder sinne and shoulde re-

E. i.

pent



## The parable of the

pent and come to Chyſte, & receyue meſ-  
ſage and the ſcripture of God to looſe vs,  
ſtrength vs & to make vs able to do Gods  
wil which is the lawe. Now when he ſay

Except a mā  
haue & ſpīte  
of life it is im-  
poſſible for  
him to kepe &  
cōmaundemē-  
tes.

The greateſt  
perfection.

eth if thou wilt enter into lyfe kepe the  
commaundementes, is as much to ſay. as  
he that kepeth the commaundementes is  
entered into life, for except a mā haue firſt  
the ſpīte of life in him by Chyiſtes pour-  
cheaſynge, it is impoſſible for him to kepe  
the commaundementes. or that hys herte  
ſhoulde be looſed or at libertie to luſt after  
thē for of nature wee are enemyes to the  
lawe of God. As touchinge that Chyiſte  
ſaieth after ward if thou wilt be perfecte,  
goe and ſell thy ſubſtaunce and geue it to  
the poore he ſayeth it not as who ſhoulde  
ſaye that ther were any greater perfectiō  
then to kepe the lawe of God ( for that is  
all perfection) but to ſhewe the other hys  
blyndnes which ſawe not that the law is  
ſpīritual and requirith the hert. But be-  
cauſe he was not knowinge that he hade  
hurt any man with the outwarde deade,  
he ſuppoſed that he loued his neighbour  
as hym ſelfe. But when he was bade to  
ſhewe the deades of loue, and geue of hys  
abundance to them that needed, he depar-  
ted morninge. Whiche is an euident toke  
that he loued not his neighbour as well as  
hym ſelfe. For if he had nede hym ſelfe, it  
woulde not haue greaued him to haue re-  
ceiued

## Wicked Mammon

repued succour of an other man. For  
uer he sawe not that it was morder and  
thesse that a man shoulde haue abodance  
of ryches lyng by him and not succoure  
hys neyhoures neade. God hath geue one  
mā riches to healte an other at nead. Ye  
thi neyghbour neade, & thou healte hym  
not beinge able þ wpythholdist hys dutye  
from him and art a thef before God.

That also, hat Christ sayeth, how that  
it is harder for a rich man (whiche loueth  
his riches so þ he cannot find in his hert  
liberally and frely to healte the pore and  
nedy) to enter into the kingdom of heauē  
then a camell to go thorowe the eye of an  
nedle, declareth that he was not intred in  
to the kyngdō of heauē, that is to saye, e-  
ternall lyfe. But he that kepeth the com-  
maundemētes is entred into life, yea hath  
life and the spirite of life in him.

**T**his kinde of deuils goth not out  
but by prayer & fastinge. Math.  
xviii. Not that the deuell is caste  
out by merytes of fastyng or pray-  
inge. For he sayeth before that for there  
vnbefes sake they coulde not caste hym  
out. It is sayeth no doute that casteth  
out the deuils and faith it is that fasteth  
and prayeth. Faith hath the promyses of  
god where vnto the cleaueth, and in all  
thinges thursteth the honour of god. He  
fasteth subdueth þ body vnto þ spirite þ

He that with  
draweth fro  
his neyhoures  
the whiche is  
hys cannot  
come to hea-  
uen.

Faith casteth  
out deuils &  
doth such lyk  
miracles.



The parable of the  
the prayer be not let, and that the spirytle  
maye quietlye talke w<sup>th</sup> God : He also  
when so euer opportunity is, geue prayeth  
god to fulfyll his promises vnto prayse  
and glorie. And God whiche is merciful  
in promysynge and true to fulfyll them,  
casteth out the devils & doth all that faith  
despyeth and satisfieth hys thurst.

**I** Ome ye blessed of my father, en-  
herete the kyngdome prepared for  
you from the begynnynge of the  
world. For I was a thurste and ye  
gaue me drinke. &c. Math. xxv. Not that a  
man with workes deserueth eternall lyfe  
as a worke man or labourer hys hyre or  
wages. Thou reade<sup>st</sup> in the text that the  
kingdome was prepared for vs from the  
beginninge of the world. And we are blec  
& fapthful er sed and sanctified . In Chyistes bloude  
go they<sup>r</sup> wor are we blessed from that bitter curse and  
kes do not de darenable captiuite vnder synne, where  
forue it. in we were bozne and conceyued. And  
Chyistes spirit is poured in vs to brynge  
forth good workes, and oure workes are  
the fruite of the spirit, and the kyngdom  
is the deseruinge of Chyistes bloude, and  
so is fapth and the spirytle and good wor  
kes also. Not with standing the kingdome  
foloweth good woorkes, & good workes  
testifye that we are hepyes therof, and at  
the day of Judgemente shall they testifye  
for & electe vnto they<sup>r</sup> comfort and glori  
tye,

The kingdō  
of heauen is  
prepared for  
& fapthful er  
go they<sup>r</sup> wor  
kes do not de  
forue it.

### Wicked Hammon.

eye. And to the confucion of the vngodlie  
vbeleurnge & faythlesse synners, which  
had not truste in the word of goddes pro  
myces nor lust to the will of god: but wee  
carped of the spyryte of theyr father the  
deuyl vnto al abhominatō, to worke wic  
kednes wyth all luste delectacion and gre  
dines.

**M**anye synnes are forgeuen by  
for the loueth much. Luke. vii.  
Not that lone was cause of for  
geuenes of synnes. But contrary wise the  
forgeuenes of synnes caused loue, as it  
foloweth, to whom lesse was forgeuē, the  
same loneth lesse. And afore he comended  
the iudgement of Symon, whyche ans  
wered that he loued most to whom moste  
was forgeuen: and also sayde at the last, As longe as  
thy sayth hath saved the or made y safe, we se the law  
go in peace. We can not loue excepte we we cannot lo  
se some benefite and kyndnes. As long as Christ but  
as we loke on the law of god only where whē we se y  
we se but synne and dampnation and the gospell, then  
wraathe of God vpon vs, yea where wee reioyce we  
were dampned afore we were borne, wee  
can not loue god: No wee cannot but  
hate him as a tyrante vnrighuous and  
vniust, and fle from hym as dyd Carn.  
But whē the Gospell that glad tidinges  
and ioyfull promyses are preached howe  
that in Christe god loueth vs fyrste, for  
geueth vs, and hath mercey on vs, then  
Eiii. loue



### The parable of the

loue we again and the deades of our loue  
declare our fayth. This is the manner of  
speakyng, As we saye Somer is nye, for  
An exāple for the trees bloſome. Nowe is the bloſome  
declatatiō of of the trees not the cause that somer dra-  
inward dedes weth nye, but the drawinge nye of somer  
is cause of the bloſomes, and y bloſomes  
put vs in remembraunce that somer is at  
hande. So Chryſte here teacheth Simon  
by the feruētnes of loue in the outwarde  
deades to se a strōge fayth within whēce  
so greate loue springeth. As the maner is  
to saye do your charyte, Howe poure cha-  
ryte, do a deade of charyte, Howe poure  
mercye do a deade of mercye, meanynge  
ther by, that our deades declare how we  
loue our neyghbours and howe much we  
haue compassion on them at there neade.

More ouer it is not possyble to loue ex-  
cept we se a cause. Excepte we se in oure  
hertes the loue and kindnes of god to vs  
warde in Chyſte our Lorde, it is not pos-  
sible to loue God a ryghte.

An exāple of  
loue towarde  
our neyghbour  
We saye also he that loueth not my dog  
loueth not me. Not that a man shuld loue  
my dog fyrst. But if a man loued me the  
loue wher with he loueth me, would com-  
pell hym to loue my dogge, though the  
dogge deserued it not, ye though the dog  
had done hym a dyspleasure. Yet if he lo-  
ued me, y same loue would refrayne hym  
from benging himselfe, and cause him to  
refer

### **Wicked Hammon.**

refer the vengeaunce vnto me. Such speakings finde we in scripture. Ihon in the iiii. of hys fyrst Epistle sayth, he that sayeth. I loue God, and yet hateth his brother is a lyar. For how can he that loueth not his brother whom he seith, loue God whom he seyth not? This is not spoken that a man shoulde fyrst loue hys brother and then god, but as it folowith.

For thys commaundement haue we of hym, that he whiche loueth God shoulde loue his brother also. To loue my neyghboure is the commaundement, whych commaundemēt he that loueth not, loueth not God. The keepinge of the commaundemēt declareth what loue I haue to God. If I loued god purely, no thinge that my neyghboure coulde do were able to make me neyther to hate hym eyther to take vengeaunce on hym my selfe, seynge that god hath commaunded me to loue hym, and to remitte all vengeaunce vnto him. Marke now howe muche I loue the commaundement, so muche I loue god, how muche I loue god, so much beleue I that he is merciful, kind and good, yea and a father vnto me for Chyistles sake, howe muche I beleue that god is mercysfull vnto me. and that he wyll for Chyistles sake fulfill all hys promyses vnto me: so muche I see my synnes, so muche do my synnes greue me, so muche do I repente and sorowe that I

**C. iiii.**

**sinne,**

The keepinge of this commaundement declareth our loue toward god.



**T**he parable of the  
 sinne: so muche displeaseth me that poys-  
 on that moueth me to sinne, and so great  
 I goodlye o: son that moueth me to sinne, and so great  
 der of perfec- ly desyre I to be healede. So now by the  
 tion. naturall order fyrst I se my synne. Then  
 I repēt and sorow. Then beleue. I Gods  
 promises. p he is mercyfull vnto me and  
 forgeueth me, and wil heale me at the last:  
 then loue I and then I pprepare my selfe  
 to the commaundement.

If we do but  
 lust it is a sig-  
 ne that p spy-  
 ryt in in vs.

**T**his do and thou shalt lyue Luc. x.  
 that is to saye, loue thy Lord god  
 with al my hert, with al thy soule,  
 and with al thi strength and with  
 all thy mynde, and thy neyghboure as thy  
 selfe. As who shoulde say, if thou do thys,  
 o: though thou canst not do it, yet if thou  
 fealest lust ther vnto, and thy spyrit sigh-  
 eth moyneth, and longeth after strengthe  
 to do it, take a signe & euident token ther  
 by that the spirit of life is in the, & that  
 p art elect to lyfe euerlastyng by Chyistes  
 bloude whos gift & purchase is thy sayth  
 & that spirit that worketh the wil of god  
 in the whose gyfte also are thy deades o:  
 rather the deades of the spirite of Chyiste  
 and not thine, & whos gift is the rewarde  
 of eternal life which foloweth good wor-  
 kes. It foloweth also in the same place  
 of Luc. Whē he shoulde depart, he plucked  
 out ii. pence, and gaue them to the host,  
 and sayd vnto hym Take the charge o:  
 cure

## Wicked Gammon

eure of hym, and what soeuer thou spendest more I will recompence it the at my comming againe. Remembre this is a parable, and a parable maye not be expounded word by word. But the entent of the similitude must be sought out only in the whole parable. The entent of the similitude is to shewe whō a man is a neyghbour or who is a mans neyghbour (which is both one) and what it is to loue a māns neyghboure as hymselfe. The Samaritane holpe hym and shewed mercy as lōge as he was present, and he left his moneye behynde hym. And if that were not sufficient, he left hys credēs to make good the rest, and forsoke hym not, as long as the other had neede. The Lord Christ go thou and do lyke wise, that is, wythout difference or respectiō of persones whoe soeuer needeth thy healpe, hym counce thy neyghbour, and his neyghboure be thou and shewe mercy on hym as long as he needeth thy soccours, & that is to loue a mans neyghbour as him selfe. Neyghboure is a worde of loue and sygnifieth that a man shoulde be euer nye and at hande and readye to healpe in tyme of neede.

They that wil enterpryse parables worde for worde fall into straytes oft tymes, whence they can not rid them selves. And preach lyes in steade of the truth. As do they whiche enterpryse by the two pence the

A parable cā not be expounded in al pointes but p sense only.

What neyghboure signifyeth.



The parable of the  
the olde testament and the newe, and by  
that whiche is bestowed. Opera supers-  
erogationis. Howe be it supererogancia  
were a meter terme. That is to saye, dea-  
des whiche are moze then the lawe requy-  
reth, deades of perfectiō and of libertie  
whiche a man is not bounde to do, but of  
hys free wyl. And for them he shall haue  
an hygher place in heauen, and may giue  
to ether of his merites: or of whych the  
pope after his death maye gyue pardons  
frome the paines of purgatorie.

There is no  
greater per-  
fection than  
the lawe.

Against which exposition then I an-  
swer. First a greater perfection then to  
loue god and hys wyl, whych is the com-  
maundementes, wyth all thine hert, with  
all thy munde, is there none. And to loue  
a mans neybour as hym selfe, is like the  
same. It is a wōderfull loue where with  
a man loueth hym selfe. As glad as I  
woulde be to receyue pardone of myne  
owne lyfe (if I hadde deserued death) so  
glad ought I to be to defend my neyours  
life with out respect of my lyfe, or of my  
good. A man ought nether to spare his  
goodes nor yet hym selfe for his brothers  
sake, after the ensāple of Christe. i. John.  
iii. Herein sayeth he, perceyue wee loue,  
in that he (that is to saye Christe) gaue  
his life for vs. We ought therfore to be-  
stow our liues for y<sup>e</sup> brethre. Nowe saith  
Christe Johan. xv. ther is no greater loue  
than

## Wicked Hammon

than that a man bestowe his lyfe for hys  
frende. More ouer no man can fulfill the  
lawe. For (John sayth. i. Chapter of the  
sayd epistle) if we saye we haue no synne, **No man ful-**  
we deceyue oure selues and trueth is not **fylleth the**  
in vs. If we knowledg oure synnes he **lawe.**  
is faithfull and rightuous to forgeue vs  
our synnes. Howe if we be all synners,  
none fulfilleth the lawe. For he that ful  
filleth the lawe is no synner. In the law  
maye noth: r Peter nor Paul nor any o-  
ther creature saue Chyist only reioyle. In  
the bloude of Chyist whiche fulfilled the  
lawe for vs maye euerpe parson that res-  
penteth beleue, louethe the lawe and  
morneth for strenght to fulfill it, reioyle,  
be he neuer so weake a synner. The two  
pence therfore and the credens that he **What þ two**  
left behind hym, to bestowe more yf neade **pence be token**  
were, significth that he was euery where  
merciful, both present and absente, wyth  
out fayninge, clokyng, complaynyng, or  
excusinge and forsoke not hys neybour  
as lōge as he had neade. Whiche example  
I praye God men maye folowe and let,  
opera superrogationis alone.

**M**ary hath chosen a good parte  
whych shall not be taken from **What the**  
her. Luke. x. She was fyist eio parte was þ  
sen of God and called by grace bothe to **Mary hadde**  
knowe hys synne, and also to heare the chosen.  
worde of fayth healtly and glad tidinges  
of



The parable of the  
of mercy in Chyſte and fayth was giuen  
hy: to beleue and the ſpíríte of God loſed  
hy: hert from the boundage of ſynne.

Then conſented he to the wyll of god  
agayne, and a boue all thynges had delec-  
taciō to heare that worde wherein he had  
obtayned euerlaſtyng health, and namli  
of his mouth whiche had purchaſed ſo  
great mercy for hy: god choſeth vs fyrſte  
and loued vs fyrſte and opyneth our eyes  
to ſe hys excēdinge abundaunte loue to  
vs in Chyſt, and thē loue we agayne and  
accepte hys wyll aboue all thynges, and  
ſerue hym that office where vnto he hath  
choſen vs.

Selle that ye haue and giue almes. And  
make you bagges whych wyll waxe not olde,  
and treaſure which fayleth not, in heaue  
Lu. xii. This and ſouch lyke are not ſpo-  
ken that we ſhould worke as hy:elynges  
in reſpecte of reward, and as though we  
ſhoulde obtayne heauen with merite. For  
he ſaith a litle afore, feare not litel ſtocke  
for it is youre fathers pleaſure to geue  
you a kyngdome. The kyngdome cometh  
then of the good wyll of Almyghtye god  
thorowe Chyſte, And ſouch things are  
ſpoken partly to put vs in remembraunce  
of our dutye to be kinde agayne. As is  
that ſaying let your lyght ſo ſhyn before  
men that they ſe your good workes and  
glozifye your father whych is in heauen.

Scriptur ſpe-  
keth to vs by  
uers wayes.

## Wicked Hammon

As who shoulde saye, yf God haue geuen you so great gyftes be not vnthankfull but bestowe them vnto hys playse.

Some thinges are spoken to moue vs to put our trust in God, as are these. Bes holde the byrddes of the ayre. If your childerne aske you hied wyl ye profer the a stoone and many suchelike. Some are spoken to put vs in remembraunce to be sober, to watche and praye, and to prepare our selves against temptacions, and that we shoulde vnderstande and know, how that temptacions and occasions of euyl come then most, when they are lest looked for: lest we shoulde be carelesse and sure of oure selues, negligent, and vnprepared. Some thinges are spoken, that we shoulde feele the wonderfull and incōprehensible iudgements of god lest we shuld presume. Some to comfort vs yf we despayre not. And for lyke causes are all the ensamples of the olde testament. In conclusiō that scripture speaketh many thynges as the world speaketh. But they may not be worldly vnderstande, but goodlye and spirytuallye, yea the spiryte of God only vnderstandeth them, and where he is not ther is not the vnderstandynge of the scripture. But vnfrutefull dysputynge and brawlynge about wordes.

The scripture saith, God seeth, god heareth, God smelleth, god walketh, god

where the sp  
rit is not ther  
is no vnder  
standynge of  
scripture.



### The parable of the

God is with the, God is not wyth them,  
God is angrie, God is pleased, god sendeth  
his spirite, God taketh his spirite a way,  
and a thousande suche like. And yet  
is none of them true after the worldly man-  
ner and as the words followe. Rede the se-  
cond Chapter of Paul to the Corinthy-  
ans, the naturall man vnderstandeth not  
the thinges of god, but the spirite of god  
only and we (saith he) haue receyued the  
spprit whiche is of god, to vnderstande  
the thinges which are giuen vs of god.

**It is impossi- For without the spirite it is impossible**  
**ble to vnder- to vnderstande them. Rede also the .viii.**  
**stand the scri to the Romans They that are led wyth**  
**out the spirite of god, are the sonnes of God**  
**the spirite of Now the sone knoweth his fathers will**  
**God. and the seruant not He that hath not the**

**spirit of Christe (saith Paul) is none of**  
**his. Likewise he that hath not the spirit**  
**of God is none of goddes, for it is bothe**  
**one spiryte, as thou mayest se the same**  
**place. Now he that is of God heareth the**  
**word of God Jo, viii. and who is of god**  
**but he that hath the spiryte of God. For**  
**thermore sayeth he, ye here it not, because**  
**ye are not of God, that is, ye haue no lust**  
**in the worde of God, for ye vnderstande it**  
**not, and that because his spiryte is not in**  
**you. For as muche then as the scripture**  
**is nothinge els, but that whiche the spi-**  
**rite of God hath spoken by the Prophetes**  
**les**

## **Wicked Mammon**

tes and Apostles, and can not be vnder- **Pray & spirit**  
stande but of the same spirit: Let every to loose you  
man praye to God to sende him his spirit from your na-  
to loose vs from oure naturall blyndnes tural blindnes  
and ignoraunce, and to geue vs vndersta and to gyue  
ding and feelinge of the thinges of God you vndersta  
and of the speakinge of the spirit of God dyng of spiri-  
And marke this processe. First we are dā tual thynges,  
ned of nature, so conceived and borne.  
as a serpēt is a serpent, and a tode a tode **Marke the or-**  
& a snake a snake by nature. And as thou dyre of goddes  
seest a yonge chyld (which hath pleasure workes,  
in many thinges wherin is present death,  
as in fire, water and so forth) would sea  
hym selfe wyth a thousande deathes if  
he were not wayted vpon and kept ther-  
fro. Euen so we, if we shoulde lyue thys  
thousand yeres cou'de in all that tyme  
delite in no other thinge nor yet seke any  
other thinge, but that where in is death  
of the soule,

**Secundarily** of the hole multitude  
of the nature of man, whom God hath  
electe and chosen and to whom he hath  
appointed mercy and grace in Chyste, to  
them sendeth he his spirit, whiche opens-  
eth their eyes, sheweth them their misery,  
and bryngeth them vnto the knowledge of  
them selues, so that thei hate and abhorre  
them selues, are astonied and amazed and  
at there wyttes endes, neither wote what  
to do or where to seke health. Then lest  
they



**T**he parable of the  
they shoulde flye from God by despretas-  
cion, he conforteth them agayne with hys  
swete promyses in Chyſte and certifieth  
there hertes that for Chyſtes sake they  
are conueyed to mercye & their sinnes for-  
geuen and they electe and made ꝑ sonnes  
of God and heyles wythe Chyſte of eter-  
nal lyfe: and thys thowwe sayth are they  
set at peace wyth God.

**N**owe maye not we aske why god cho-  
seth one and not another, other thynke  
that god is vniust to damne vs afore we  
do any actualle deade, seing that god hath  
power ouer all hys creatures of right, to  
do with them what ye lyste or to make of  
euery one of the as he lysteth. Our darck-  
nes cannot perceyue his lyght. God wyl-  
be feared & not haue his secret iudgemēts  
known. More ouer we by the lyght of  
sayth se a thousande thynges whiche are  
impossible to an infidyle to se. So lyke-  
wise no doute in the light of the cleare vi-  
sion of God we shall se thynges whiche  
nowe god wyl not haue known. For  
pryde euer accompanieth hys knoweledge  
but grace accompanieth mekenes. Let vs  
therefore geue diligence rather to do the  
will of god, then to searche his secrettes  
whiche are not profitable for vs to know.

**W**hen we are thus reconcyled to god,  
he that is remade the frendes of god and heyles of  
cōciled to god eternal lyfe, ꝑ spirit that god hath pow-  
red

## Wicked Hammon

red is to be tistified that we maye not  
lyue after our olde deades of ignorance, muste not liue

For how is it possible, that we should after the olde  
repente and abhorre them, and yet haue lust of igno  
lust to lyue in the. We are sure therfore craunce,  
that god hath created and made vs new  
in Christe, and put hys spirite in vs that  
we shoulde lyue a newe lyfe, whiche is þ  
lyfe of good woꝝes.

That thou maist know what is good  
woꝝes, or what woꝝes are good and  
the ende and entente of good woꝝes. or  
wherfore good woꝝes serue, marke this  
that foloweth.

The lyfe of a Christen man ar in ward  
betwene hym and God, and properly is  
the consente of the spirite to the wyll of  
god, and to þ honoure of god. And godes  
honour is the finall ende of al good woꝝ  
kes. Good woꝝes be al thynges that are  
done within the lawes of god, in whiche  
god is honoured and for whiche thankes  
are geuen to god.

Good woꝝes

Fastinge is to sustayne from surfeting  
or ouer much eatinge, fro dronkines and  
care of the worlde ( as thou mayest reede  
Lu. xxi. ) and the ende of fastynge is to  
tame the bodie, that the spirite may haue  
a free course to god, and maye quyetly  
talke wth God For ouer much e-tynge  
and drynkinge and care of woꝝdelly busi  
nes perle downe the spryte, choeke hyt

Fastynge

f.i.

and



**The cause  
of fastynge.**

**The** parable of the  
and tangle hir that she cannot lift hyr  
selfe to god. Nowe he that fasteth for a  
ny other entente, than to subdue the bo-  
dye, that the spirite maye wayte on god,  
and frely exercise hyr selfe in the thinges  
of god: the same is blinde and woteth not  
what he doth, erreth & shoteth at a wroꝝg  
marke, and his entente and imaginacion  
is abhominable in the sight of god. **Whē**  
thou fastest from meate and drynkest all  
day, is that a Christen fast: either to cate  
at one meale that were sufficiēt for foure.  
A man at foure tymes may beare that  
he cannot at ones. Some fast from meate  
and drinke, and yet so tangle them selues  
in worldli busines that thei can not ones  
thynke on God. Some abstayne from  
butter, some from egges, some from al  
mannes witte meate, some this day, some  
that day, soe in the honour of this saint,  
some of that, and every man for a sondry  
purpose. Some for the tothache, some for  
the hed ache, for seuer a pestilence, for so-  
den death, for hanginge, drowning, and  
to be deliuered from the paines of hel.  
Some are so mad that thei fast one of the  
thursdays betwene the two saynt ma-  
rye dayes in the worshyppe of that saint  
whos day is halowed betwene cristemas  
and candelmes, and that to be deliuered  
from the pestilence. All those men fast  
without conscience of God, and without  
knowe

## Wicked Hammon

knowledge of the true entete of fastynge  
and do no other thā honoure sayntes as  
the gentels and heathen worshiped, their  
ydolles, and are drowned in blyndnes and  
know not of the testamēt thae God hath  
made to manward in Chyestes bloud. In  
God haue they nother hope nor cōfidence,  
nether beleue his promyses nether knowe  
hys wyll, but are yet in captyvte vnder  
theyr pynce of the darkenes



Watch is not only to absteyne **What watch**  
from slepe, but also to be cō- **signifieth**  
cūspect and to cast al perels  
as a mā should watch a tou  
re or a castll. We must remē

bre that the snares of the deuyll are infy  
nite and innumerable, and that every mo  
ment arysle new temptacions and that in  
al places mete vs freche occasiōs against  
whiche we must prepare our selues, and  
turne to god, and complaine to hym, and  
make oure mone, and desyre hym of hys  
mercy to be our shylde, oure toure, our  
castell and defence frome all euyll, to put  
his strength in vs (for wythout hym wee  
can do nought) and aboue all thinges we  
muste call to mynde what promyses God  
hath made, & what he hath sworne that  
he wyll doo to vs for Chyestes sake, and  
with stronge fayth cleue vnto them, and  
desire hym of his mercy and for the loue  
that he hath to Chyeste, & for hys trufhes

In al tētacyō  
we muste call  
vpon god.



The parable of the  
 Lake to fulfill his promises. If we thus  
 cleave to God with strong faith, and be-  
 lieve his wordes: then (as sayth Paul. i.  
 Corint. x.) God is faithful, that he will  
 not suffer vs to be tempted above that we  
 are able or above our myght that is to  
 say, if we cleave to his promises and not  
 to our fantasies and pynagynacions, he  
 will put myght and power into vs, that  
 shall be stronger then all the tentacion which  
 he shall suffer to be against vs,

What prayer  
 is.

**P**ayer is a morning a longing  
 and a desire of the spirit to  
 Godward for that which he  
 lacketh as a sick morneth and  
 sorroweth in his hert longing for health  
 faith euer prayeth. For after þ by faith  
 we are reconciled to God and haue recey-  
 ued mercy and forgiveness of God the spy-  
 rite longeth and trusteth for strengeth to  
 do the will of God, and that God may be  
 honoured, his name halowed, and his  
 pleasure and will fulfilled. The spiryte  
 waiteth, and watcheth on the will of god  
 and euer hath his owne fragilitie & weak-  
 nes before his eyes, and when he seeth  
 tentacion and perill draw ny, he turneth  
 to God and to the Testament that God  
 hath made to all that beleue and truste in  
 Chrystes blood and desireth God for his  
 merce, trueth and for the loue he hath to  
 Chyriste, that he will fulfill his promise,  
 that

The condicio-  
 ons and pro-  
 perties of  
 prayer.

### **Wicked Hammon.**

that he shal succur and help and geue vs strength, and that he wyl sanctifie hys name in vs and fulfill hys godly wyl in vs, and þ he wyl not loke on our syn and iniquite, but on hys mercy, on hys truth and on the loue that he oweth to his sone Christ and for hys sake to kepe vs from tentacion, that we be not overcome and that he delyuer vs from euyl, and what so euer moueth vs contrarie to hys Godly wyl. Moze ouer of hys owne experience he sealeth other mens neade, and no lesse commendeth to God the infirmities of other then hys owne knowynge that ther is no strength, no helpe no succour but of god onlye. And as mercyfull as he sealeth god in his hert to hym selfe ward so mercyful is he to other, and as greatly as he sealeth hys owne miserie, so greace cōpassiō hath he on other. Hys neighbours is no lesse care to hym then hym selfe. He sealeth hys neighbours grieffe no lesse then his owne. And when so euer he seeth occasiō he cannot but pray for his neighbour as wel as for hym selfe: hys nature is to seke the honour of god in al men, and to draw (as much as in hym is) al men vnto god.

This is the lawe of loue whych springeth out of Chrystes bloud: into the hert: of al thē that haue their trust in hym, No man ne deth to byd a chryste man to, pray if he se hys neighbours neade: if he se it not

Let the same  
mūd be in you  
that was in  
Jesu Chyste  
which. &c.



The parable of the  
put hym in remembraunce only, and then  
he can not but do his dutye.

One to praye. Nowe as touchynge þe we desier one a  
for another, nother to pray for vs that doo we to put  
oure neybonre in remembraunce of hys du-  
tie and not that we truste in hys holynes.  
Oure truste is in God, in Christe and in  
the trueth of goddes promyses, we haue  
also a promise that when .ii. or .iii. or moore  
agree together in any thyng accordynge  
to the wyll of god, God heareth vs, Not  
wthstandynge as god heareth the maner:  
so heareth he few, and so heareth he one,  
if he pray after the wyll of god and desire  
the honour of God. He that desirieth mer-  
cy, the same fealeth hys owne myserye,  
and synne and moyneth in is herte for to  
be deliuered, that he myght honour God  
and God for hys trueth must heare hym,  
which sayeth by þe mouth of christ. Math  
v. Blessed are they that honger and thirst  
after rightousnes, for they shal be fully  
led. God for hys truethe sake muste put  
the rightousnes of Christe in him, and  
wache his vneyghtousnes awaye in the  
bloud of Christ. And be the sinner neuer  
so weake, neuer so feable and fragile, yf he  
he neuer so oft & so geuouly, yet so longe  
as thys luste desire and moynage to be  
deliuered remaineth in hym. God leth not  
hys synnes, rekenethe them not, for hys  
truethe sake and loue to Christe. He is  
not a sinner in the sight of God, þe wold

In what hour  
þe sinner sigh-  
eth I shal hea-  
re hym.

### **Wicked Hammon.**

be no sinner. He that would be deliuered  
hath his hert loose already. His hert sin-  
neth not, but moyneth repenteth, and co-  
senseth vnto the lawe and wyll of God  
and iustifieth god, that is, beareth record  
that god whiche made the law is rightu-  
ous and iuste. And such an hert trustynge  
in Christes bloude, is accepted for full  
righteous. And hys weaknes, infirmitie  
and frapltie is pardoned and hys synnes  
not lookede vpon: but yll God put more  
strength in hym and fultyl his lust.

When the weake in the fayth and vn-  
expert in the misteries of Christe desyre  
vs to pray for the, the ought we to leane  
then to the trueth and promises of God,  
and teache them to put their truste in the  
promyses of God, in þe loue þe god hathe  
to Christ and to vs for hys sake, and to  
strength ther weke consciences, shewynge  
and prouynge by the scripiture, that as  
longe as they folowe the spirite & respyke  
synne it is impossyble they shoulde fall  
so depe that God shal not pulle them vp  
agayne, yf they hold fast by the anker of  
farthe haunynge truste and confydence in  
Christe. The loue that god hathe to  
Christe is infinite, and Christe dyd and  
suffered all thynges, not for hym selfe, to  
optayne fauoure or ought else: for he had  
euer the full fauoure of God and was e-  
uer Lorde ouer all thynges, but to recon-  
syle vs to God and to make vs happyes

The loue of  
God to chryst  
is infinite



The parable of the  
with him of his fathers kyngdome. And  
god hath promised, that whosoever cal-  
leth on his name shal neuer be confounded  
of a Wamed Roma.ii Yf the rightwise sal  
(saith the scriptur) he shal not be broused,  
the Lorde shal put his hande vnder him.

Who is right  
tuoule.

Who is righteous but he that trusteth  
in Christes bloude, he neuer so weak.  
Christe is our ryghtuousnes and in hym  
ought we to teache all men to truste, and  
to expounde vnto al mē þe testament that  
god hath made to vs sinners in Christes  
bloude. Thys ought wee to do and not  
make a playe of them to leade them cap-  
tyue, to sitte in ther consciences and to  
teache them to trust in our holynes, good  
deades and prayres, to the entee that we  
woulde fede oure yde and slowe helpes  
of their great labour and sweate, and so  
to make our selues Christes & sauiores.

For if I take on me to saue other by  
my merites, make I not my selfe a Christ  
and a sauoure, and am in deade a false  
prophete and a true antichrist, and erale  
my selfe and lytte in the temple of God,  
that is to wpt the consciences of men. A  
mong Christē men loue maketh al thynges  
commune: eueri man is others better and  
eueri man is bounde minister to his neig-  
bour, and to supplie hys neyghbours  
larke, of that where wpth God hath en-  
dowed hym.

As thou seest in the worlde  
how

Loue maketh  
all thynges  
common

## Wicked Hammon

howe the Lozges and officers mynyster  
 peace in the commune wealthe, punish the  
 murderers, theues and euill doers, and  
 to maintayne ther order and estate do the  
 communes minister to them agayne rent,  
 tribute telle and custome So in the Gos-  
 pell all the curates whiche in euery parthe  
 preach the gospel ought of dutie to recei-  
 ue an honest liuinge for them and theyr  
 howsholdes and euen so ought the other  
 officers whiche are necessarily reputed  
 in the commune wealthe of Christ. Wee  
 neede not to vse fylthy lucre in the gos-  
 pell, to chope and chaunge and to playe  
 the tauernears, alteringe the worde of god,  
 as they do their wyues to theyr mooste a-  
 uantage, and to falsion goddes worde  
 after euery mans mouthe, or to abuse the  
 name of Christe to optayne therby aucto-  
 rite and power, to feede ourne flowe heales.  
 Now seest thou what prayer is, the ende  
 thereof, and wherefoze it serueth.

He that serueth  
 the altar ought  
 to lye  
 the altar also

If thou grue me a thousande pounce  
 to pray for the I am no more bounde then  
 I was before. Mans imagination can make the  
 commaundement of God neuer greater nor  
 smaller, neither can it ci-  
 ther adde to the lawe of god or minysh.

Goddes commaundement is as greater  
 as hym selfe. I am bounde to loue the  
 Turke with all my myght and powers,  
 yea and aboue my power euen from the



The parable of the  
grounde of my hert, after the ensample  
that Christ leued me, nether to spare good-  
des, bodye or lyfe to win him to Christ.  
And what can I do more for the yf thou  
gaueste me all the worlde? Where I see  
neede there can I not but praye if godes  
spirite be in me.

Times is a greake worde and signify-  
eth mercy. One Christen is better to a no-  
ther at hys neede of all that he is able to  
do for hym vntyl his neede be sufficed. E-  
uery Christen man ought to haue Christ  
all wayes before his eyes, as an ensample  
to counterfaite and folowe, and to do to  
his neybour as Christ hath done to hym  
as Paule teacheth in all his epytles and  
Peter in his epytles and Iohn in his epytles  
also. This order vseth Paule in all hys  
epytles, fyrste he preacheth the law and  
proueth that the whole nature of man is  
damned in that the hert lusteth contrary  
to the wpll of god.

The order of  
Paul in set-  
ting forth of  
Christe.

For if we were of god, no doubt we  
shoulde haue luste in his will. Then pre-  
acheth he Christ, the Gospel the promises,  
and the mercede that God hathe set forth  
to all men in Christes bloude. Whyche  
they that beleue and take for earnest  
thing, turne the selues to god, begininge  
to loue God againe, and to prepare them-  
selues to hys wpll by the working of the  
spirite of god in the. Last of al exhorteth  
it

## Wicked Hammon

he to vnite, peace & sobernes, to a voyde  
braulinges, Certes, opinions, disputynge  
and atguinge a bowt wordes, & to walke  
in the playne and syngle faythe and fea-  
ling of the spyrte, and to loue one an o-  
ther after the ensample of Chyste, euen  
as Chyste loued vs and to be thankfull,  
and to walke worthy of the Gospell and  
as it be cometh Chyste and wyth the en-  
sable of pure liuing to draw al to Chyst.

Chyst is Lord ouer all and euery chyste  
is heyre anered wyth Chyst and therfor  
Lorde of all, and euery one lorde of what  
soeuer a nother hath.

Yf thy brother or neybour therfore  
neede & thou haue to healse hym and yet  
showest not mercy but wyth drawest thy  
handes from hym: then robbest thou hym  
of hys owne and art a thefe. A Chysten  
mā hath Chistes spire. Now is chyste  
a mercyful thinge: if therfore thou be not  
mercyfull after the ensample of Chyste  
then hast thou not his spyrte. Yf thou  
haue not Chistes spire, then arte thou  
none of hys Ro. viii. nor haue any parte  
wyth hym. More ouer though thou shewe  
mercy vnto thy neybour. yet if thou do  
it not wih such burnyng loue as Chyste  
dyd vnto vs, so much thou knowledgē thy  
siffe and despye mercy in Chyst. A chyste  
man hath nought to reioyse in, as concer-  
ning hys deades. Hys reioysinge is that

Chyst

By what rea-  
son al thyng  
is commune.



### The parable of the

Chyſte dyed for him, and that he is waſhed in Chyſtes blood. Of hys deades reſoyſeth he not, nether counteth hys merites, nether gyueth pardons of them, nether ſeketh an hier place in heauē of thē, nether maketh hym ſelfe a ſauour of othet men, thozow hys good workes. But geueth al honour to God, and in his greaſt deades of merce knowleageth hym ſelfe a ſinner vnſaineadlye, and is a abundantly content wyth the place that is prepared for him of Chyſte. And hys good deades are to him a ſigne only ꝑ Chyſtes ſpyte is in hym, and he in Chyſte, and thozowe Chyſt electe to eternal lyfe.

The order of loue or charite which, ſome dreame, the Goſpell of Chyſte ſhoweth not of that a man ſhould beginne at hym ſelfe fyrſt and then deſcende I wot not by what ſteppes. Loue ſeketh not hys owne proſet. ii. Cor. xii. but maket a man to forgette him ſelfe, and to turne his proſet and othet men, as Chyſte ſought not hym ſelfe or his owne proſyte, but oures.

This terme my ſelfe is not in the Goſpell, nether yet fathet, mother, ſpyter, brother, kinſman, that one ſhoulde be preferred in loue aboue a nother. But Chyſt is al in al thynges. Euerpe chyiſten man to an othet is Chyſte hym ſelfe and thy neigbours neade hath as good eyghte in thy goodes as hath Chyſte hym ſelfe which  
is

There is no order in charity

## Wicked Hammon

is heyre and lord ouer al. And loke what thou owest to Chyſte that thou owest to thy neybour's neade. To thy neybour owest thou thyne herte, thi ſelfe and al that thou haſte and canſte do. The loue that ſpringeth out of Chyiſt excludeth no mā nether putteth difference betwene one and another. In Chyiſte we are all of one degree wpythout reſpecte of perſons. Not wpythſtandinge thoughe a Chyiſten mans hert be open to all men, and receyueſh all men. Yet becauſe that his abilitie of good deſ extendeth not ſo ferre, this prouiſion is made, that euery man ſhall care for hys owne howſeholde, as father and mother and thyne elders that haue helpē ſ, wyſe childerne and ſeruātes. If thou ſhouldeſt not care & prouiſe for thyne howſeholde, then, were thou an inſpdele, ſeynge thou haſte taken on the ſote to do, & for as moche as that is thy parte committed to the of the congregacion.

Whē thou haſt done thy dutie to thyne howſeholde, and yet haſte ſarder aboundaunce of the bleſſinge of God, that oweſt thou to ſ poze ſ can not labour or wolde labour & can gette no wyke, and are deſtitute of frēdes, to ſ poze I meāe whych thou knoweſte, to them of thyne own parſh. For that prouiſion ought to be had in the congregaciō, that euery pariſh care for theſe poze. If thi neybour whiche thou know

Howe and to whom almes oughte to be geuen,



**T**he parable of the knowest beferued, and thou yet haue susperdupte, & hearest necessite to be amōge the bretherne a thousande myle of, to the art thou deiter. Yea to the very infydeles we be detters, yf they neade, as ferforthe as we mayntene the not agaynst Chryst or to blasseme Chryst. Thus is euery mā that headeth thy healpe, thy, father, mother, syster, and brother in Chryste: euen as euery man that doth the wyll of the father, is father, mother, sister, and brother vnto Chryste.

**M**ore ouer if any be an infydele and a fals Chrysten and forsake hys houholde hys wyfe, chylder and suche as cannot healpe them selues, then art thou bound and thou haue where w, euen as muche as to thine own household. And they haue as good right in thy goodes, as thou thy selfe. And if thou with drawe mercye fro them, and haste wherewith to healpe the the art thou a thefe. Yf thou shewe mercye, so doest thou thy dutye & art a faythfull mynyster in the houholde of Chryste, and of chryst shalt thou haue thy reward and thanke. Yf the whole worlde were thine, yet hath euery brother his ryght in thy goodes and is heyre with the, we are all heyres with Chryste. More ouer the ryche and they that haue wysdome wth them must se, the poze set a worke, that as many as are able maye feade them selues wth

**Whoe is a thefe.**

## Wicked Hammon

wyth the labour of there owne handes,  
accordinge to the scrpiture and cōmaun-  
dement of god.

Nowe seest thou what almes deades  
meaneth & wherefore it serueth. He that  
seeth wythe hys almes more than to be  
merciful, to be a neybour, to succour hys  
brother, to giue his brother that he oweth  
him, the same is blind and seeth not what  
it is to be a Christen man, and to haue fe-  
lowshipp in Christs bloude.

As partayning to good workes. vnder-  
stand that all workes are good which are  
done wyth in y<sup>e</sup> lawe of god in faith and  
with thankes geuing to god, and vnder-  
stande that thou in doinge them pleaseste  
god. what so euer thou doste with in  
that lawe of god, as when thou makeste  
water. And trust me if other wind or wa-  
ter were stopped y<sup>e</sup> shouldeste feele what  
a precious thinge it were to do either of  
both, and what thankes oughte to be ge-  
uen to god therefore. More ouer put no  
difference betwene workes, but what so  
euer cometh into thy handes that do as  
tyme, place and occasion geueth, and as  
God hath put the in degre hys or howe.

For as touching to please god, ther is  
no worke better then an other. God lo-  
keth not fynde on thy worke as the world  
doeth, as though the bewtifulnes of the  
worke pleased him, as it doeth the world

All workes y<sup>e</sup>  
be done in  
faith are  
good



The parable of the  
or as though he had heard of them. But  
god loketh first on thy heart, what saythe  
thou hast to hys wordes, how thou bele-  
uest hym, trustest hym and howe thou lo-  
uest him for his mercie þ he ha: he shewed  
the, he loketh with what heart thou wor-  
kest, and not what thou workest, howe  
thou acceptest the degre that he hath put  
the in and not o: what degre þ art, whe-  
ther þ be an Apostle or a shewe maker.

Exemple of  
diversitie of  
states.

Set thys ensample before thynne eyes.  
Thou arte a ketchin page & wasthest thy  
maysters dyshes, another is an Apostle  
and preacheth the worde of God. of thys  
Apostle herke what Paule sayeth in the  
secōde to þ Corinthians .ix. If I preach  
(sayeth he) I haue nought to exioyce in,  
for necessite is put vnto me as who shuld  
say, god hath made me so.

Woe is vnto me if I preache not. If I  
do it wyllyngly (sayt he) then haue I my  
rewarde that is, the am I sure that gods  
despyrite is in me and that I am electe  
to eternall lyfe. Yf I do it agaynst my  
wyll an office is comytted vnto me, that  
is, if I do it not of loue to God but to  
gete aliuynge therby and for a worldly pur-  
pose and had leue other wayes lyue, then  
do I that office whiche god hath put me  
it and yet please not god my selfe. Note  
now if thys Apostle preach not as many  
do not, whiche only make them selues A-  
postles

## Wicked Hammon

postles, but also compell men to take the  
for greater then A postles, yea for great-  
ter then Christ him selfe, then wo is vnto  
hym, that is, his damnacion is iust. If he  
preach and hys hert not ryght, yet mynys-  
tereth he the office that god hath put hym  
in, and they that haue the spirite of God  
here y voice of god, yea though he speake  
in an Ape. More ouer how soeuer he prea-  
cheth he hath not to reioyse in that, he  
preacheth.

But and if he preache willingly, with  
true hert and of conscience to God: then  
hath he is rewarde, that is, then sealeth  
he the earnest of eternall lyfe and the wor-  
kynge of the spirite of God in hym. And  
as he sealeth Gods goodnes and mercye  
so be thou sure he sealeth his owne infir-  
mite, weaknes and unworthynes, & more-  
neth and knowlegeth hys synne, in that  
the herte wyl not arise to worke wyth  
that full luste and loue that is in Christ  
oure Lorde. And neuerthelesse is yet at  
peace wyth God thow we sayth and ruste  
in Christ Iesu. For the earnest of the spy-  
rite that worketh in hym testifyeth and  
beareth wytnes vnto hys hert that God  
hath tholen hym, and that hys grace shal  
suffice hym, which grace is now not yde  
in hym. In hys workes putteth he no  
trust. Nowe thou that mynysterest in the  
ketchē and art but a ketchēpage receuēt

The earnest of  
the spirite.



**The parable of the**  
all thinge of þ hand of god knowest that  
god hath put the in that office, submyt  
test thy selfe to hys wyl and serueste thy  
master, not as a man, but as, Christe hym  
selfe wth a pure hert accordinge as Paul  
teacheth vs, puttest thy trust in god, and  
with hym seekest thy rewardes. More o-  
uer ther is not a good deade done, but thi  
herte reioyse. therein, yea when thou he-  
rest that the worde of God is preached  
by this Apostle and seest the people turne  
to God, thou consentest vnto the deade,  
thyne hert breaketh out in ioy, springeth  
and leapeth in thy brest, that God is ho-  
noured And in thyne herte doist the same  
that the Apostles doeth and happily with  
greate delectacion and a more seruēt spy-  
rit. Now he that receyuet a prophete in  
the name of a prophete shal receiue the re-  
warde of a prophete. Math. x. that is he  
concenteth to þ dede of a prophete & magni-  
feyneth it, the same hath the same spirite  
and earnest of euerlastynge life which the  
prophete hath and is electe as þ prophet  
is. Now it thou compare deade to deade  
ther is difference betwixt, washing of dis-  
ches and preachinge of the word of God  
But as touchinge to please god none  
at all. For nother that nor this pleaseath  
but as farforth as God hath chose a man  
hath put his spirite in hym and purified  
his herte by fayth and trust in Christe.

## **Wicked Harmon**

Let every man therefore wayte on the  
office wherein Christ hath put hym and  
therin serue hys bretherne. If he be of  
lowe degree lette hym patiently therein a-  
byde tyll God promote hym and exalte  
him hie. Let kinges and hed officers seke  
Christ in ther offices and minisre peace  
and quietnes vnto þ bretherne, punyshe  
synne, and that wyth merce, even wyth  
the same sorowe and grefe of minde as  
they woulde cutte of a finger or ioynte a  
legge or arme of their owne bodie if their  
were such disease in the, that either they  
must be cutte of or else all the bodye must  
perish. Let every mā of whatsoeuer craft  
or occupaciō he be of, whether bruce ba-  
ker, tailor, vitailer, marchant, or husbāde  
man refer hys craft and occupation vn-  
to the communē wealthe, and serue hys  
bretherne as he woulde do Christe hym  
selfe. Let hym bye and sell truly and not  
set dice on hys bretherne, and so sheweth  
he merce, & hys occupacion pleaseth God.

And when thou receyuest money for thy  
laboure or ware thou receyuest thy dutie.  
For wherein so euer thou minister to thy  
bretherne, thy brether are betters to geue  
the where with to maintaine thy selfe and  
thy houholde. And let your superfluites  
succoure the poore, of whiche sort shall  
euer be some in all townes cityes, and vil-  
lages, and that I suppose the greatest  
nomr

Let every mā  
the office that  
Christe hath  
put hym in.

Howe the cra-  
ftes mā ought  
to lyue godly  
and accordige  
to the gospel.



**The parable of the**  
**nombze.** Remember that we are mem-  
 bres of one bodye and oughte to myny-  
 ster one to an other mercifullye. And res-  
 member that what so euer we haue, it is  
 geuen vs of God to bestowe it on our  
 bretherne. Let hym that eateth eat and  
 gyue God thanks, onelye lette not thy  
 meate pulle thine herte from god. And let  
 hym that drynketh drinke wyse. Let hym  
 that hath a wyfe gyue God thanks for  
 hys liberte, onelye let not thy wyfe with-  
 drawe thine hert from God and then ple-  
 sest thou god and haste the worde of god  
 for the. And in al thynges loke on þe worde  
 of God and there in put thy trust, and  
 not in a visure in a dysgyfed garmēt and  
 a curte shoe.

Seke the worde of god in all thynges,  
 and wythout the worde of god do no-  
 thinge, though it appere neuer so glori-  
 ouse, Whatsoeuer is done wythoute the  
 word of god, that counte ydolatrie. The  
 kyngdome of heauen is wyth in vs. Luc.  
 xlii. Wonder therfore at no monstros  
 chappner at any outwarde thyng wyth-  
 out that worde. For the worlde was ne-  
 uer drawne from god, but wyth an out-  
 warde shewe and glorieus apperaunce  
 and shynynge of hypocresie and of fained  
 and visured fastynge, prayng, watchynge  
 offerynge sacrificynge, halowynge of su-  
 perstycious ceremonies and monstros  
 dysgy-

**The worlde**  
 was neuer de-  
 ceived but w-  
 outwarde ap-  
 pearaunce

**Wicked Hammon.**

disgising. Take this for an exāple. John baptist whiche had testamonie of Christe and of the Gospell, that these neuer rose a greater amonge wyminnes chydrene, wyth his fasting, watching, praiing, raiment and straite liuing deceiued Jewes and brought the in doute, whether John were very Christ or not and yet no scripture or miracle testifying it, so greatly the blynd nature of man loketh on the outward shyning of workes, and regardeth not the inward worde whiche speaketh to the herte. When they sent to John aske hym whether he were Christ, he denied it. Whā they asked him what he was and what he sayd of him selfe. He answered not, I am he that wactheth, prayeth, drinketh no wine nor strōge drinke, eateth nother fysh nor flesh, but lyue with wild hony and grasshoppers and weare a cote of camels haire and a girdle of a skynne: but sayde I am a voyce of a cryer. My voyce only pertaineth to you. Those outward things whiche ye wonder at, pertaine to my selfe only vnto the tēpunge of my bodye. To you am I a voyce onely and that which I preach. My preaching (if it be receiued in to a penitent or repente hert) shall teache you howe to lyue and please God, accordynge as God shall send oute hys grace on euery man. John preached repentaunce, saying prepare the

John decey  
ueth þ Jews  
opinion.

The straight  
nes of life per  
taineth to  
John onli but  
the voyce to þ  
Jewes,



## The parable of the

**Lordes waye & make his pathes strayght**  
**It is impossible for Christ to come with out the synne be knowlege truly wyth repentance.**  
**The lordes waye is repentaunce and not hypocrisis of mans imagynacion and in uencion. It is not possible that the Lord Christe shoulde come to a man, except he knowe hym selfe and his sinne and truly repent. Make his pathes streight: the pathes are the lawe, if thou vnderstande it aright as god hath geuen it.**

**Christe sayeth in. xviij. of Mat. Helyas shall first come, that is shall come before Christe and restore all thinges meynynge of Jo. bap. Jo. bap. dyd restore the lawe and the scripture vnto þe right sence and vnderstandinge, which the phariseis partly had darkened and made of none effecte, thorow their owne tradicions Math. xv. where Christ rebuketh them sayng: why transgresse ye the commaundementes of god thorow your tradicions: and partly had corrupte it wyth gloses & false interpretaciōs, that no man coulde vnderstande it. Wherefore Christ rebuketh them Math. xxiii. sayng: woo be to you pharises hypocrites which shutt vpp the kingdome of heauē before men: ye enter not youre selues, nether suffer them that come, to enter in: and partly dyd begyle þe people and blinde ther eyes in disgysinge them selues, as thou sedest in that same. xl. i. Cha. howe they made brode & large philatries, and ded al ther workes to be mynne**

## Wicked Gammon

sene of men, that the people shoulde wonder at ther diligences and bluringe of themselves other wyle then God had made the: and partly mocked them w<sup>th</sup> hypocresie of false holynes in fasting, prayinge and almes geuyng Mat. vi. and this did thei for laker to be in authorite, to sit in p<sup>r</sup> consciences of p<sup>r</sup> people and to be counted as God hym selfe, p<sup>r</sup> the people shoulde truste in ther holynes and not in God, as thou redest in the place a boue reherced Mat. xxiii. wo be to you pharises hypocrites w<sup>ch</sup>iche deuoure wydowes houses vnder a coloure of long prayer. Counterfet therfore nothyng w<sup>th</sup>out the wyse of God when thou vnderstandeste that, it shall teach the all thinges howe to apply outwarde thinges, and where vnto receiue them. Beware of thy good entente, good mynde, good affection or zeale as they call it. Peter of a good mynde and of a good affection or zeale thode Christe Math. xvi. because he sayd that he muste goe to Hierusalem and there be slayne.

But chypae called hym Satan for hys laboure a name that belongeth to the deuyll. And say that he perceyued not godly thinges but worldlye. Of a good entente and of a feruente affection to Christe the sonnes of zebedy would haue hade tyme to come downe from heauen to consume the Samaritanes. Lu. ix. But Christe rebuked

Beware of entrepisinge  
ought of a  
good intent.



The parable of the  
buked them, sayenge that thy wyfte not  
what spirite they were: that is, that they  
vnderstande not howe that they were al-  
together worldly and fleshy minded.

Peter smote Malchus of a good ze-  
le bu<sup>t</sup> Christe condemned his dede. The be-  
ry Jewes of a good entente, & of a good  
zele: slewe Christ & persecuted the apostles  
as Paule beareth them recorde. Ro. x. I  
beare them recorde (sayeth he) that they  
haue a feruente mynde to God warde  
but not accordinge to knowelege. It is a  
nother thinge thē, to do of a good mynde  
and to do of knowelege.

Labour for knowledge that thou mayste  
knowe goddes wyll and what he woulde  
haue the to do. Pure mynd, entente, and  
affection of zele are blinde, and al that we  
do of them is dampned of God, and for  
that cause hath God made a Testamente  
betwene hym and vs where in is contay-  
ned boeth what he woulde haue vs to do,  
and what he woulde haue vs to are of  
hym. He therefore that thou do nothyng  
to please God wyth all, but that he com-  
maundereth, nether are any thyng of hym  
but that he hath promysed the.

The Jewes also (as it appereth. Act. vii)  
slewe Steuen of a good zele. Because he  
proued by the scripture, that God dwel-  
lethe not in Churches or temples made  
wyth hādes. The churches at the begyn-  
nyng

God hath  
made an euer  
lastyng coue-  
nant with vs  
that we shuld  
no more go a-  
stray after  
our good līt

## Wicked Mammon

nyng were ordeined, þ the people should  
thither reforte to here the worde of God The vse of it  
there prepared onely, and not for the vscples of chur,  
where in they now are. The temple wher they  
in God will be worshipped is the herte of  
man. For God is a spirite (sayth Christe  
Jo. iiii.) and wyl be worshiped in the spy  
rite and in truth: That is, when a peni  
tente herte consenteth vnto the lawe of  
God, and wyth a stronge sayth langethe  
for the promyses of God. So is God ho- The honoure  
nored on al sydes in that we counte hym of God.  
righteous in all hys lawes & ordynaūces  
and also true in all his promyses. Other  
worshiping of God is there none, excepte  
we make an ydole of hym.

**I**t shall be recompensed the at the  
risynge a gayne of the ryghtuous  
Lu. xiiii. Rede the texte before and  
that shall perceiue þ Christ doeth  
here that same that he doeth. Mathe. v.  
that is he putteth vs in remembraunce of  
oure dutie, that we be to þ poze as Christ  
is to vs, & also he teachethe vs how that  
we can neuer knowe wether our loue be  
ryghte, and whither it springe of Christ  
or no as long as we are but kinde of the  
only whiche do as muche for vs a gayne.  
But and wee be merciful to the poze, for  
confesse to God and of compassion and  
hertie loue, wyche compassion and loue  
springe of the loue we haue to God in  
Christ



## The parable of the

Christ for the pure mercye and loue that he hath shewed on vs: then haue wee a sure token, that wee are beloued of God and washed in Christes bloud and electe by Christes deseruing vnto eternall lyfe. The scrpiture speaketh as a father doth to hys younge sonne, do thys or that and then will I loue the, yet the father loueth hys sonne first and studieth wpth all hys power and wytte to ouercome hys childe with loue and with kindnes to make him do that which is comly honeste and good for it selfe. A kynde father and mother loue ther chylder euen whē they are euyl, that they would shed theyr owne bloude to make the better, and to bring them in to the ryght waye. And a naturall chylde studieth not to obtayne hys fathers loue with wykes, but considereth with what loue his father loueth hym wpth all, and therfore loveth againe, is glade to do his fathers wyl. And studieth to be thankfull

Eccl. xxi. 3

will destroye death not the speaking of God, nether the the wysdome spirite of the wyse of this worlde, nether of the wyse. the spirite of Philosophers nether þe spy And vnder title of Socrates, of Plato or of Arysto: Aiding of þe s Chikes, as thou maist se in the fyrste learned men and seconde Chapter of the fyrste to the Hall percyse. Coynite, Though that manye are not ashamed to rayle and blasphemously saynge, how should he vnderstande the scrpiture

## Wicked Hammon

true saynge he is no phylosopher nether  
hath sene hys metaphisike? More ouer  
they blaspheme sayinge howe can he be  
a deuine and wotteth not what is subiec-  
tum in theologia: Neuer the lesse as a mā  
wythout the spirite of Aristotell or phi-  
losophie, maye by the spirite of God vn-  
derstand scryptur: Euen so by the spirite  
of God vnderstandeth he that God is to  
be sought in all the scrypture, and in all  
thynges and yet wotteth not what mea-  
neth Subiectum in theologia, because it  
is a terme of their own makinge. If thou  
shouldest say to hym that hath the spirite  
of God, the loue to God is the keepynge  
of the commaundementes, and to loue a  
mans neyghboure is to shewe mercye, he  
woulde wythout arguinge, or disputing  
vnderstāde how that of the loue of God  
springeth the keepinge of his commaundes-  
mentes and of the loue of thy neyghboure  
springeth mercye. Nowe woulde Aristot-  
tell denye suche speakynge and a Duns  
man would make .xx. distinctōs. If thou  
shouldest say (as sayeth saynte John in  
the fourth of his epistle) how can he that  
loueth not hys neyghboure whome he seeth  
loue God whom he seeth not? Aristotell  
woulde saye lo a man must fyrst loue hys  
neyghboure and then god and out of the  
loue to thy neyghboure springeth the loue  
to God. But he that fealeth the workynge  
of

Loue of God  
Loue of my  
neyghboure.



**The loue of a  
mans neybour  
is a signe of  
loue of god**

**The parable of the**  
of the spirite of god, and also from what  
vengeaunce the bloude of **Christe** hath  
delyuere hym, vnderstandeth howe that  
it is impossible to loue othere fathere or  
mother, syster, brother, neybour, or hys  
owne selfe a ryght, except it springe out  
of the loue to **God**, and perceyue the that  
the loue to a mans neybour is a signe of  
the loue to **God** as good fruite declareth  
a good tree, and that the loue to a mans  
neybour accompanieth and foloweth the  
loue of **God** as heate accompanieth and  
foloweth fire.

**What good  
workes be.**

Lyke wise when the scripture saith.  
**Christ** shall rewarde euery man at the re-  
surrection or vpylling againe accordinge  
to his deades, the scripture of **Aristoles**  
**Ethikes** woulde saye, lo with the multitu-  
tude of good workes mayst thou, & muste  
thou obtayne euerlastinge lyfe, and also  
a place in heauen hye or low accordig as  
thou hast many or few good workes, and  
yet wotteth not what a good worke mea-  
netth as **Christ** speaketh of good workes  
as he p<sup>r</sup> saith not the hert but outwarde  
thinges only. But he that hath gods spi-  
rite vnderstandeth it. He fealeth that good  
workes are no thinge but frutes of loue.  
compassion mercifulnes, and of a tender-  
nes of hert whych a **Christen** hath to his  
neybour, and that loue springeth of that  
loue whiche he hath to **God**, to hys will  
and

## Wicked Hammon

and commaundementes, and vnderstandeth also that the loue whiche man hath to God springeth of that infinite loue and boundlesse mercy whiche god in Christ shewed by it to vs, as sayeth John in the pistle and Chap. aboute reherled. In this sayeth he ) appered the loue of god to vs warde, bycause that God sent his onely begotten sonne into the worlde that we might lyue thowowe him. Here in is loue, not that we loued God, but that he loued vs, and sent his sonne to make a pement for oure sinnes. In conclusion a Christen man fealeth that that vnspeakeable loue and mercy whiche God hath to vs, and that spirite whiche worketh all thynges are wrought accordynge to the wyll of God, and that loue where wythe wee loue god, and that loue whiche we haue to oure neybour, and that mercy and compassion whiche wee shewe on hym, and also that eternall lyfe whiche is layde vp in store for vs in Christe are all together the gyfte of God thowowe Christes purchasinge. If the scripiture sayde alwaies Christe shall rewarde the accordynge to thy faythe, or accordynge to thy hope and truste thou haste in god, accordynge to the loue thou haste to god and thy neybour so were it true also as thou sayst. i.

Be. i. receyuing the pende or reward of  
poure faythe, the health or saluacion of  
your

Whence springeth the loue of god.



# The parable of the

yeue Coules. But the spirituall thynges  
coule not be knowen saue by theyr woꝝ  
kes, as a tre can not be knowen, but by  
hir frute. How coude I know that I loue

**The saythe** I loue my neiboure, if neuer occasion were  
loue be knowen by woꝝkes. **How** shoulde I knowe that I loued god, if I  
neuer suffered for his sake: howe shoulde  
I knowe that god loued me, if ther were  
no infirmitie, temptation, perell and Jeo  
perdy whence god shoulde delpyer me.

**T**here is no man that forsaketh  
house, other father, or mother or  
ther brethren or sisterne, or wyfe,  
or childerne, for the kingedome of  
heuens sake, whych shal not recyue much  
more in this worlde, and in the worlde to  
come euerlastinge lyfe. Luc xviij.

**A chryste hath**  
respect to no  
thinge els but  
the gloꝝie of  
God

Here seest thou that a Chrysten man in  
all hys woꝝkes hath respecte to no thinge  
but vnto the gloꝝie of God onely and to  
the maynteyninge of the trueth of God,  
and doth and leaueth yndone all thynges  
of loue to þe gloꝝie and honoꝝ of God on  
ly, as Chryst teacheth in the pater noster.

More ouer when he sayeth he shall re  
ceiue much more in this world, of a truth  
yea, he hath receiued muche more al redy.  
For excepte he had felt the infinite mer  
cy, goodnes, loue and kyndnes of God  
and the slowewyppye of the bloude of  
Chryste and the comfort of the spirite of  
Chryst

## Wicked Hammon

Christe in hys herte, he coulde neuer haue  
 forsaken any thinge for Gods sake. Not  
 wythstandinge (as sayeth Marke in the .x.  
 Chapter) Who soeuer for Chrystes sake  
 and þe Gospels forsaketh house, brethren  
 or sisters. &c. He shall receyue an hundred  
 folde houses, brethren, &c. That is spi-  
 ritually. For Christe shal be al thinges vnto  
 to the. The Angels, al Christen and who  
 so euer dothe the wyll of the father shal be  
 father mother, sister and brother, vnto  
 the, and all theirs shal be thynne. And God  
 shall take the cure of the and mynister all  
 thynges vnto the, as longe as thou leuist  
 but hys honoure onely. More ouer if thou  
 were Lord ouer all the world, yea of ten  
 worldes before thou knewest God: yet  
 was not thine appetite quenched, thou  
 thirstedest for more. But if thou like  
 his honoure onely, then shall he sate thi  
 thirste and thou shalt haue all that thou  
 desyrest and shal be content: if thou dwell  
 amonge infydeles, and amonge the most  
 cruellest nacion of the worlde, yet shall he  
 be a father vnto the and shall defende the  
 as he dyd Abraham, Isaac and Jacob  
 and all sayntes whose lyues thou reade  
 in the scripture. For all that are past and  
 gone before are but enamples to streng-  
 theoure fayth and truste in the worde of God

It is the same God and hath sworne to  
 do all that he swaie vnto them, and it as  
 true

How it is to  
 be vnderstand  
 He shall recey-  
 ue and hun-  
 dred folde.

Gods spirite  
 shaketh all  
 worldly desir

Al þis wryt-  
 ten, is writte  
 to our instruc-  
 tion.



The parable of the  
true as euer he was and therfore cannot  
but fulfill hys promyses to vs as well  
as he dyd to them, if we beleue as thy dyd

Now it is to  
be vnderstand  
The deade in  
the graue shal  
hear y<sup>e</sup> voice.

The hour shal come when all they that  
are in the harues shal heare hys voyce,  
that is to saye Chrystes voyce, and shal  
come forth, they that haue done good in  
to the resurrection of lyfe and they that  
haue done euil into the resurrection of dā  
nacion. John. v.

Thys & all yke tertes declare what folo-  
weth good workes, & that our dedes shal  
testifieth wyth vs oz agaynste vs at that  
daye, and putteth vs in remembraunce to  
be diligente and seruēte in doinge good.

Here by mayste thou not vnderstande  
that we obtayne the fauoure of God and  
the inheritaunce of lyfe thowow the meri-  
tes of good workes, as hirclynges theyr  
wages. For then shouldest thou robbe  
Chryst, of whose fulnes we haue receiued  
fauoure for fauoure, as affirmeth also  
Paule Ephe i. he loued vs in his beloued  
by whome we haue (sayeth Paule) redē-  
cion thowowe his bloude, and forgeuenes  
of synnes. The forgeuenes of synnes then  
is oure redemcion in Chryste, and not the  
rewarde of workes.

In whom (sayeth he in the same place)  
he chose vs before the makynge of the  
worlde, that is longe before we dyd good  
workes. Thowow sayth in Chryst are we  
als

## Wicked Hammon

Also the sonnes of God, as thou readest  
Jo. i. in that they beleued on his name he  
gaue the power to be the sonnes of God.  
God with all his fulnes and ryches dwel  
leth in Christ, and out of Christ must we  
leach all thinges. Thou readest also. Jo.  
iii. he that beleueth on the sone hath eter-  
nall lyfe. And he that beleueth not shal se  
no lyfe, but the wrath of God abydyth  
vpon hym. Here seest thou þ the wrath  
and vengeance of god possesseth euery Fayth & trust  
man tyll fayth come. Fayth and truste in in christ expel  
Christe expelleth the wrath of God, and leth þ' wrath  
bryngeth fauoure, the spirite, power, to bryngeth fa-  
do good, and the euerlasting lyfe. More: uoure.  
ouer vntyll Christe haue geuen the lyght  
thou knowest not where in standethe the  
goodnes of thy workes, and tyl his spirit  
hath loosed thyne herte thou canste not  
consente vnto good workes. All that is  
good in vs both wyl and workes cometh  
of the fauoure of god thowwe Christe, to  
whom be the laude and thanks. Amen.

**I**f any man wyl do hys wyl (he  
meaneth the wyl of the doctryne  
whether it be of God or whether  
I speake of my selfe. Jo. vii. Chys  
text meaneth not þ any man of his owne  
strength power and fre will (as they call  
it) can do the wyl of God, before he hath  
receiued þ spirite and strength of Christ  
euyow faith. But here is ment þ whiche



The parable of the  
is spoken in the third of John when Nicodemus marvailed howe it were possible that a man shoulde be borne agayne. Christ answered, that which is borne of the flesh, is flesh: & that which is borne of the spirit, is spirit, as who shoulde saye, he that hath y<sup>e</sup> spirit thorow faith, and is borne agayne and made a newe in Christ, vnderstandeth the thynges of the spirit and what he that is spiritual meaneth. But he that is flesh and as Paule sayeth .i. Cor. ii. a natural man and led of his blynde reason onely, can neuer ascende to the capacite of the spirit. And he giveth an ensample sayenge. The wynde bloweth where he lysteth and thou herest his voice and wottest not whence he cometh nor whither he wyl. So is euerie mā that is borne of the spirit, he that speaketh of y<sup>e</sup> spirit can neuer be vnderstande of the naturall man whyche is but flesh and sauereth no more and thynges of the flesh. So here meaneth Christ if any mā haue the spirit, and consenteth vnto the wyll of God, the same at ones wotteth what I meane.

**I**f ye vnderstande thies thynges, happie are ye if ye do them. John. xiii. A christen mans herte is wyth the will of god, wyth the lawe and commaundementes of god, and hongreth and thirsteth after strength to fulfill the  
and

## Wicked Mammon

and mo[neth] daye and nyghte despyng  
God accordinge to hys promyses, for to  
geue him power to fulfill the wyl of God  
w[ith] loue & iuste: then testifieth his deade  
that he is blessed & that h[is] spirit is whych  
blesseth vs in Christ is in hym and my[ni]-  
streth such strength, The outwarde dede  
testifyeth what is w[ith] in vs, as thou rea-  
dest John. v. The deades whiche I do,  
testifieth of me sayeth Christ And John.  
xiii. heareth Mal al men know that ye ar  
my disciples, if ye loue one an other. And  
John. xiiii. he that hath my commaunde-  
ments and keepeth the same it is that  
loueth me. And agayne, he that loueth me  
keepeth my commaundement[s], and he that  
loueth me not keepeth not my commaunde-  
mentes, the outwarde deade testifyenge  
of the inwarde herte. And John. xv. Yf  
ye shal kepe my commaundementes ye shal  
continue in my loue, as I kepe my fathers  
commaundementes and continue in hys  
loue. That is as ye se the loue p[er] I haue  
to my father in that I kepe hys commaun-  
dementes, so shal ye se the loue that yee  
haue to me in that ye kepe my commaun-  
dementes. Thou mayest not thinke that  
oure deades blesse vs fyrste and that wee  
p[re]uent God and hys grace in Christe, as  
thought we in oure naturall gytes, and  
beinge as we were borne in Adam loke  
on the lawe of God and of oure owne

The workes  
testifie.

Oure dedes p[re]-  
uent not god  
des grace nor  
make vs iuste



The parable of the  
 figgeth fulfilled it & so became ryghtuous  
 & the with that rightuousnes obtained þ  
 fauour of God. As philosophers wyte of  
 ryghtuousnes, & as the rytuoulnes of tē  
 poral law is, wher þ lawe is satisfied w  
 þ yppocricie of the outward dede. For con  
 trary to þ readeſt thou. Ye haue not cho  
 sen me, but I haue choſen you; þ ye go, &  
 bring forth fruit, and that your fruit res  
 main. And in the ſame Chap. I am a vine  
 & ye the braunches & wythoute me can ye  
 do nothinge. With vs therfore ſo goethe  
 it. In Adā are we al as it wer wild crabs  
 tres, of whiche God choſeth whō he wyl  
 & plucketh them oute of Adē & planteth  
 them in the gardē of his mercie & ſtoꝝketh  
 the & graffeth the ſpīte of Chyſt in the  
 which byngeth for the fruit of the wyl  
 of God, which fruit teſtīfyeth that God  
 hath bleſſed vs in Chyſt. Note this alſo  
 þ as long as we lyue we are yet partelye  
 carnal & fleſhly (not withſtandinge þ we  
 are in Chyſt, & though it be not imputed  
 vnto vs for Chyſtes ſake) for ther aby  
 deſh & remaineth in vs yet of the old. Adā  
 as it were the ſtack of the crabtre & euer a  
 mong whē occasion is gūen him ſhoꝝeth  
 forth his, bꝝaunces & leues, bud, bloſome  
 & fruit. Agaynſt whom we muſte ſyghre &  
 ſubdue him chaunge all hys nature by a  
 lytle w prayer, faſting, watchynge, wyth  
 vertuous meditation & holpe woꝝkes, vn  
 til

We are all  
 crabtres in  
 Adam

Durynge our  
 lyfe we are  
 yet partly car  
 nal.

## **Wicked Hammon**

till we be altogether spirit. The kingdom  
of heauen sayth **Chyſte**, is lyke leauen,  
which a womā taketh & hideth in.iii. pec  
kes of meale till al be leuened. The leuen  
is the ſpyrit & we the meale whiche muſte  
be ſeaſoned with the ſpirit: a litle & a lyt  
tle tyl we be througħt ſpiritual. Why  
ſhal reward euery man accordynge to  
his dede, þiſ is accordynge as the dedes ar  
ſo ſhall euery mans reward be the dedes  
declare what we are, as the fruit of þe tre  
accordynge to the fruit ſhall the tre be prai  
ſed. The reward is gūen of the mer:yt, &  
truth of **God**, & by the deſeruinge & mery  
tes of **Chyſt**. Whoſoever repenteth, bele  
ueth the Goſpel and putteth his truſt in  
**Chyſt** merites, þe ſame is heyre w **Chyſt**  
of eternal lyfe, for aſſuraunce wherof the  
ſpirit, of **God** is poured into his herte as  
an ernest, which looſeth him from the bon  
des of ſatʒan, & giueth him luſt & ſtrength  
euery day moze and moze accordynge as he  
is diligēt to are of **God** for **Chyſtes** ſake  
And eternal lyfe foloweth good lyuing. I  
ſuppoſe ſayeth **Paule** in the ſame Epy  
ſtle) þe offlyctyons of thys worlde are  
not woꝛthe of the gloꝛe whych ſhal be  
ſhowed on vs, þiſ is to ſay, that which we  
here ſuffer can neuer deſerue that reward  
which ther ſhal be giuē vs. Mozeouer, yf  
þe reward ſhould depend & hang of þe woꝛ  
kes no mā ſhuld be ſaued. For, as much as  
oure

**Mathew. xiii**

**Romans. ii**  
What leue is  
what is meat.

**Romans. viii**



The parable of the  
ours beste deades, compared to the lawe,  
are damnable synne. By þe deades of the  
lawe is no flethe iustified, as it is writte  
in the thied Chap. to the Rom. The lawe  
iustificeth not, but bittereth the sinne only  
and compelleth and dryueth the penitent  
or repentinge sinner to fle vnto the foun-  
tayne of mercy in the bloude of Christe. Al-  
so repete we neuer so muche, be we neuer  
so well wyllinge vnto the lawe of God:  
yet are we so weake, and the snares and  
occasions so innumerable, that wee falle  
daily and hourely. So that we could not

He that ascribeth but disperse, if the rewarde hanged of the  
beth eternall worke, Who soeuer ascribeth eternal lyfe  
life vnto meri vnto the deseruinge & merite of workes  
tes is other a must falle in one of two inconueniences,  
pharise or else either must he be a blynde pharise not se  
he must des- inre that the lawe is spiritual and he car-  
spayre. nall, and loke and reioyse in the outward  
shynynge of hys deades, despylynge the  
wreake, and in respect of the Justify him  
selfe. Or else yf he se howe that the lawe  
is spyrituall and he vnable to ascende  
vnto that whiche the lawe requireth he  
must nedes dispayre. Let euery Christen  
man therfor reioyse in Christe oure hope  
trust & rightuousnes, in whom we are lo-  
uen, cho' en & accept vnto the inheritaunce  
of eternal lyfe, neither presumpe in our  
perfectnes, nether dysperring in our weak-  
nes. The perfecter a man is, the clerer is  
hys

## Wicked Hammon

his syght, and sayeth a thousande things  
whyche dysplease hym and also perfectes  
mes that can not be obtayned in this lyfe.  
And therfore desyreth to be wyth Christ,  
where is nomore synne. Let him that is  
weake and can not do þ he woulde sayne Let not him  
do not despeare, but turne to hym that is is weake de-  
stronge & hath promysed to geue strength spayre nor hi  
to all that are of hym in Chrystes name, that is perfect  
and complane to God and desyre hym to boast him self  
fulfyll his promyses, and to God comitte  
him selfe. And he shall of hys mercy and  
trueth strength hym and make hym feale,  
wythe what loue he is beloued for Chri-  
stes sake, though he, be neuer so weake.

**T**hey are not righteous before  
god which heare the lawe, but  
they which do þ law. Galbe in-  
stified. Ro. ii. This text is play-  
ner than that it needeth to be expounded  
in thys Chapter before, Paule proueth  
that the lawe natural holpe not the Gen-  
tiles. For the law of God was written in  
the hertes of Gentiles (as it appereth by  
the lawes, statutes, & ordinaunces whych  
thei made in their cities) yet kept thei the  
not. The great kepe the smale vnder for  
their owne profit wyth the violence of the  
lawe. Every man praiseth the law as for  
furth as it is profitable and pleasaunt vn-  
to himselfe. But when hys owne appeti-  
tes should be refrained, then grudgeth he

þ. iiii.

against

The lawe na-  
tural was  
wyttē to the  
gentiles



The parable of the  
agaynst the lawe. Moreover he proueth  
that no knowledge holpe þ gentiles. For  
though the learned men as the philoso-  
phers came to the knowledge of God, by  
the creatures of the worlde, yet had they  
no power to worshippe God. In this se-  
conde. Chapt. proueth he that the Jewes  
(though they had the lawe written) yet it  
holpe the not: they coulde not kepe it, but  
were ydolaters and were also murthe-  
rers, adulterers and what so euer þ law  
forbade. He concludeth therfore that the  
Jewe is as wel dampned as the gentyle.  
If hearinge of the law onely might haue  
iustified, then had the Jewes ben righte-  
ous. But it is required that a man do the  
lawe, if he wyll be righteous. Which be-  
cause the Jewe did not, he is no lesse dam-  
ned the gentyle. The publiſhing and  
declarynge of the lawe doth but viter a  
mans synne, and giveth nether strength  
nor healpe to fulfyll the lawe.

The lawe killeth thy conscience & geueth þ  
no lust to fulfyll the lawe. Faith in Christ  
geueth lust & power to do þ lawe. Nowe  
is it true that he whych doeth the law is  
righteous, but þ doth no mā cause he that  
beleueth & putteth hys truste in Christe.

**I**f anye mans worke that he hath  
bylde vpon abyde, he shall receyue  
a rewarde. i. Corine. ii. The circū-  
staunce of the same Chapter, that

Not hearing  
but doyng þ  
lawe maketh  
righteous.

## Wicked Hammon

is to wete, that whyche goeth before and  
that whyche foloweth, declareth plainly  
what is ment. Paule talketh of learnyng  
doctryne or preachinge. He sayeth that he  
him selfe hath laid the foundation, which  
is Iesus Chyste, and that no mā can laye  
any other. He exhorteth therfore every  
man to take hede what he beldeth vpon,  
and boweth a similitude of þ gold-  
smith whiche trieth hys mettalles wyth  
fyre sayenge that the fyre (that is) the iud-  
gement of the scripture, shall trye every  
mans worke, that is every mans preach-  
yng and doctryne. Yf any bilde vpon the  
foundation layde of Paule, I meane Ie-  
sus Chyste, gold syluer or precious stone  
whyche are all one thyng and signyfy  
true doctryne, whyche when it is ex-  
mined the scripture aloweth, then shall  
he haue his rewarde, that is he shall be  
sure that his learninge is of God, and that  
Goddess spirite is in him and that he shall  
haue the rewarde that Chyste hath pur-  
chased for him. On the other syde if any  
mā bylde thereon tymbre, hepe or stubble,  
which are al one and signifie doctrine of  
mans ymaginacion, tradycions and fan-  
tasyes whyche standeth not wyth Chyste  
when they are examined and iudged by  
the scripture, he shall suffer damage, but  
shalbe saued hym selfe, yet as it weretho-  
rowe fyre, that is, it shalbe paynefull vnto

The fyre is þ  
iudgement of  
scripture

Golde, syluer  
and precious  
stones is true  
doctrine.

Tymbre, hepe,  
stubble are  
mans doctryne



**The parable of the**  
 to hym, that he hath lost his labour, and  
 to se his byldinge perished, notwithstanding  
 if he repente and embrace the truth  
 in Christ, he shall obtayne mercy and be  
 saved. But if Paule were now a lyke  
 and woulde defende his owne leaenyng,  
 he woulde be tried thowse fyre, not thow  
 se fyre of the iudgemēt of scripture (for  
 light men now viterly refuse) but bi the  
 popes law and with fyre of faggottes.



We must all appere before the  
 iudgemēt seat of Christ, for  
 to receiue every man accordyng  
 to the dedes of his body. ii. Corin. v. As thy dedes  
 testifie of the so shall thy reward be. Thy  
 dedes be euyl, then is the wrathe of god  
 vpon the and thyne herte is euyl and so  
 shall thy reward be if thou repente not.  
 Feare therfore and crie to god for grace,  
 that thou maist loue his lawes And whē  
 thou louest them cease not tyll thou haue  
 obtayned power of God to fulfyll them:  
 so shalt thou be sure that a good reward  
 shall folowe. Which reward is not thyne  
 dedes, but Christes hath purchased for  
 the, whose purchasyng also is that luste  
 whiche thou haste to. Goddes lawe and  
 that myght wherewith thou fulfyllest them  
 Remember also, that a reward is rather  
 called that whiche is given frely, thē that  
 whiche is deserued. That whiche is deser-  
 ued.

## Wicked Mammon

ued, is called (if thou wylt gyue hym hys  
ryght name) hys or wages. A reward. What tewe it  
is gyuen frely to prouoke vnto loue and is & what  
to make frendes. Remembze that whatso hyle.

euer good thinge any mā doeth, that shall  
be receiued of y<sup>e</sup> Lord. Ephes. vi. Remem  
bringe that ye shall receiue of the Lord y<sup>e</sup> The lord shall  
rewarde of enheritaunce, Collo. 3. iii. reward euer y<sup>e</sup>

These two textes are exceeding playne. mā according  
Paul meaneth as Peter doth. i. Peter. to his dedes.

ii. y<sup>e</sup> seruantes should obey they<sup>r</sup> masters  
wpyth all ther hertes and wy<sup>th</sup> h good wyll  
though they were neuer so euyl. Yea he  
wyll e<sup>at</sup> all that are vnder power obey,  
euen of herte and of conscience to God,  
because God will haue it so, be y<sup>e</sup> rulers

neuer so wicked. The childerne must o- We must obey  
beye father and mother bee they neuer so ouer superiour  
cruel or vnkynde, lyke wyle the wyfe hys res be they ne  
husbonde, the seruante hys mayster, the uer so euyl.

subiectes and communes theire Lordz or  
kinge. Why? For ye serue the Lord say  
th he is the thyrd to the Coll. We are

Chyistes and Christ hath bought vs, as  
thou readest. Ro. xliii. i. Cor. vi. i. Peter.  
i. Christe is oure Lord and we his possey  
on, and his also is the commaundement.

Now ought not the cruellesse and chur  
lishnesse of father & mother of husbonde,  
master, Lord or kynge, cause vs to hate  
the commaundemente of oure so kynde  
a Lord Christe, Why he spared not hys  
blonde



The parable of the  
blonde for oure sakes whiche also hath  
purchasled for vs with hys bloude, the  
rewarde of eternall lyfe whiche lyfe shall  
folowe the patience of good lyuinge and  
wher vnto our good deades testifie that  
we are chosen. Forthermore we are so car  
nall, that if the rulers be good we cannot  
knowe whether we kepe the commaunde  
mente for the loue that we haue to Christ  
and to God thow we him or no. But and  
if thou canste synde in thyne herte to do  
good vnto hym that rewardeth the euill  
agayne, then art thou sure that the same  
spirite is in the that is in Christ. And it  
foloweth in the same Chapter to the Clo  
ssians. He þ doeth wronge shall receyue  
for the wronge that he hath done. That  
is God shall auenge the aboundance,  
whiche seeth what wronge is doene vn  
to the and yet suffereth it for a tyme, that  
thou myghtest fraile thy patience and the  
workynge of hys spirite in the, and bee  
made perfecte. Therefore see that thou not  
once desire vengeance, but reuente all  
vengeaunce vnto God as Christ dyd.  
Whiche sayth Peter, i. Pet. ii.) when  
he was reuiled, reuiled not agayne neither  
thynned whē he suffered. Vnto such obe  
dience, vnto such patience, vnto such a  
pore herte, and vnto such fealynge, and  
Pauls meanynge to bynge all men, and  
not vnto the vayne dysputinge of them  
that

## Wicked Hammon

that ascribe to hye a place in heauen by One spiritus  
to theire pple merites. Whiche as they all wyl not o  
seale not the workinge of Goddes spyr: be rulers but  
te, so obey they no mane Yf the kynge do curse the for  
vnto them but righte, they wyl interdite doynge ryghte  
the hole realme, curse, excomynicate and  
sende downe far beneth þ botome of hel,  
as they haue brought the people oute of  
theyr wyttes, and made them madde to  
beleue.

**T**hy prayres and almes are come  
vp into remembraunce in the pre  
sente of God. (in the tenth

Chap. of þ Actes) That is God  
forgeteth the not, though he come not at  
the fyrste callinge, he loketh on and bes  
holdeth thy prair and almes. Prayer co  
meth from the herte. God loketh fyrst on  
the herte. As thou readest Genesis, iii  
God behelde or looked fyrst on Abell, and  
then on his offerynge. Yf the herte be vn  
pure, the deade verilye playsethe not, as  
thou seest in Cain. Marke the order. In  
the begynninge of the Chap. thou readest  
ther was a certayn mā named Cornelius  
which feared god, gaue much almes, and  
prayed God alwaye He feared God, that  
is he tremblede and quaked to bryake  
the commaundementes of God. Then  
prayed he alwaye. Prayer is the true  
offerte, deade or acte of saythe and is no  
thinge but the longynge of the herte for  
the

God loketh  
fyrste on the  
herte.

Prayer.



Almes

The parable of the  
the thinges whych a mā lacketh & whych  
god hath promised to geue him. He dothe  
also almes. Almes is the fruite, effecte of  
deade of compassion and pitie whych we  
haue to our neighbour. Oh what a glorious  
fayth and a ryght is þe whych so trusteth  
God & beleueth his promyses, that she fea-  
reth to breake hys commaundementes and  
— is also mercifull vnto her neighbour. This  
is that fayth where of thou readest name  
ly in Peter, Paul and John, that we are  
thereby booth iustified and saved. And  
whosoever ymagineth any other fayth,  
deceyueh him selfe and is a vayne dispu-  
ter & a brauler aboute wordes, and hath  
no feelinge in his herte.

Though thou couldest see to the lawe, that  
it is good rightuous and holy, sorroweste  
and repentest because thou hast broken  
it, moornest because thou hast no strength  
to fulfill it: yet arte not thou there by at  
one with God Yea thou shouldest moste  
despayre and blaspheme God yf the pro-  
mises of forgeuenes and helpe were not  
there by, and fayth in thine hert to beleue  
them. Faith therfore setteth þe at one with  
God. Faith prayeth alway. For she hath  
alway hys infirmities and weakneses be-  
fore hir eyes, and also gods promyses, for  
whych she alway longeth and in all pla-  
ces. But blynde vnbelefe prayeth not  
alway nor in al places, but in the church

The maner  
of prayeng of  
unbeleuers.

on

## Wicked Hammon

only, and that in suche a church, where it  
is not lawfull to preach gods promyses,  
nether to teach men to trust therein. Faith  
whē she prayeth setteth not hyr good dea  
des before hyr saynge: Loorde for my good  
deades do this or that. For bargeyn: th  
with god saynge. Loorde graunte me thys  
or do this or that. and I wyl do thys or  
that for the, as mumble so much dappl, go  
to sette or fast thys or that faste, entee in  
thys religion or p; with such other poynt  
es of insipelite, yea rather idolatry. But  
she setteth hyr infirmities and hyr lacke  
before hyr face and goddes promises say  
nge. Loorde for the mercy & trueth whiche  
thou haste sworne be mercifull vnto me,  
out of thys pynson & out of thys hel. And  
lawse the bondes of Satan and geue me  
power to glorifye thy name. Faith ther  
fore iustifieth in the hert and before god,  
and the deades iustifie outwardly before  
the worlde. that is, testifie anly before me  
what we are inwardly before god.

The praier of  
sayeth

Faith iustifi  
eth

Whosoever loketh in the perfect law  
of libertye and contynueth therein ( Yf he  
be not a forgetfull hearer but a doer of p  
worke, he shalbe happye in hys deade.

The lawe of  
libertie.

James. i. The lawe of libertie p is, which  
requireth a free herte, or (if that fulfyl it)

declareth a free herte lowesed from the  
bondes of Satan. The preachinge of the yuge of the  
lawe maketh no man free, but byndeth. lawe bindeth

The preache  
The preachinge of the yuge of the  
lawe maketh no man free, but byndeth.

For



## The parable of the

but y<sup>e</sup> preache For it is the key that byndeth al con-  
 yng of y<sup>e</sup> Gos cientes vnto eternall dampnation, when  
 pell op. neith<sup>r</sup> it is preached: as the promyses of Gospel  
 is the keye that looseth all consciences  
 that repente when they are bound thow  
 preachinge of the lawe. He shalbe happie  
 in his deade, that is, by his deade shall he  
 knowe that he is happie and blessed of  
 god whych hath geuen hym a good herte  
 and power to fulfyl the law. By hearing  
 the lawe thou shalt not knowe that thou  
 art blessed but if thou do it, it declareth  
 that thou art happie and blessed.

Not the hear  
 ynge but y<sup>e</sup> do  
 ynge of y<sup>e</sup> law  
 declareth blec  
 kednes



Was not Abrahā iustified of  
 his deades, when he offered  
 his sōne Isaac vpon the al-  
 ter: James. iij. his deade ius-  
 tified him before the world,  
 that is it declared and vttered the sayth  
 which both iustificth him before god, and  
 wrought that wonderfull worke as Ja-  
 mes also affirmeth.  
 Was not Raab the harlot iustified whe  
 she receyued the messengers and sent the  
 out an other waye: Jam. ii. that is she  
 wise outwardlie, but before god she was  
 iustified by sayth whych wrought that  
 outward deade, as thou mayst se Josue.  
 ii. She had herde what god had done in  
 Egypte, in the redd see, in the deserte, and  
 vnto the two kynnes of the Amorreans,  
 Hion, and Og. And she confessed seynge:  
 your

## Wicked Hammon

poure Lorde God, he is God in heauen,  
a boue and in erth beneth. He also bele-  
ued that God as he had promised the chyl-  
derne of Israel woulde geue the land  
where in the dwell, and consented ther an-  
to, submytted hyr selfe vnto the wyl of  
God, and holpe God, (as mouche as in hye  
was) and saued his spies and messingers.  
The other feared that which he beleued  
but resysted God wyth all there myght  
and had no power to submitte them selfe  
vnto the wyl of God. And therefore peris-  
hed they, and he was saued and that tho-  
rowe fayth, as we reade Hebre. xi, where  
thou maiest se howe the ho<sup>y</sup> fathers were  
saued thowrowe faith, & howe fayth wrought  
in them. Fayth is the goodnes of all the  
deades that are done with in the lawe of  
God and maketh the good and glorious,  
seme they neuer so vyle, and v<sup>n</sup>beleuefe  
maketh them damnable seme the neuer  
so glorious.

Fayth is the  
goodnes of  
deeds done in  
lawe.

**A** pertaynyng to that whyche  
James in thys. iii. Chapter. sai-  
eth. What a vaileth though a  
man saye that he hath fayth, yf he haue  
no deades: can fayth saue him: & agayne:  
Fayth without deades is dead in it selfe.  
And the deuils beleue and tremble, And  
as the body without the spirite is deade  
euen so fayth without deades is deade,  
It is manifeſte & cleare that he meaneth

I. i.

not



The parable of the.

not of that fayth wherof Peter & Pauls  
speke in their epistles. Ihd in hys gospel  
and fyrst epytyle, & Chrysste in the gospell  
when he sayeth, thy faith hath made the  
safe, be it to the accorpyng to thy faythe,  
or great is thy faith, &c. and of which Ias  
mes himselfe speaketh. i. Cha. saying. Of  
hys owne wyl begat he vs wth þ word  
of life, þ is in beleuing the promises wher  
in is life, are we made the sonnes of God.

In beleuinge  
the worde are  
we made þ sō  
nes of God.

Which thinge I also thys wise proue.  
Paule sayeth, howe shall o; can they be-  
leue wth out a preacher? Nowe I praye  
you when was it hearde that God sente  
any man to preach vnto þ dysple, or that  
he made the any good promes? He threas-  
ureth them oft, but neuer sente embassa-  
dours to preach any atonement betwene  
hym and them. Take an ensample that  
thou mayst vnderstand. Let there be two  
poze men both destitute of raymente in a  
winter. the one stronge that he fealeth no  
grete, the other greuously moynynge for  
payne of the colde. I then come by and  
moued wth pitee and compassion saye  
vnto hym that fealeth hys dysease, come  
to such a place and I will gyue the ray-  
mente sufficient. He beleueth, cometh,  
and obtayneth that whiche I haue pro-  
myced. What other seeth al thys and kno-  
weth it, but is partaker of naught. For he  
hath no faith, and þ is because ther is no

Example of  
belcupnge of  
Deuels,

## Wicked Hammon

promyse made hym. So is it of the devils  
The devils haue no sayth. For sayth is  
but earnest beleuinge of Gods promyses.  
Now are ther no promyses made vnto þ  
diuils, but sore thretninges. The old Phi  
losophers knewe that ther was one God  
but yet had no faith, for thei had no pow  
er to seke his wyl nether to worshyp him  
The turkes and the Saracyns knowe that  
haue no power to worshyp God in spirit  
to seke his pleasure, & to submit thē vnto  
his wyl. Thei made an Idoll of God (as  
we do for þ most part) & worshipped hym  
euery mā after his own imagynaciō & for  
a sundry purpose. What we wyl haue  
done, that must God do, and to do our  
wyl worshippe we hym and praye vnto  
hym: but what God wyl haue done that  
wyl nother turke nor Saracynne nor the  
moste parte of vs do. Whatsoeuer wee  
ymagin ryghtuous, that muste God ad  
mytte. But Goddes ryghtuousnes, wyl  
not our herte admytte. Take an other ex  
ample. Let there be two such as I spake  
of before and I promise both, and the one  
because he fealeth not his disease cometh  
not. So is it of Goddes promyses. No  
man is holpe by them but synners that  
feale theyr synnes, moine and sorowe for  
them and repente wpyth al there herte. For  
John Baptiste wente before Christe and  
preached repētaunce, that is, he preached

In other ex  
ample.

John Baptiste  
shewed þ peo  
ple theyr de  
seases by the



law and then  
sent them to  
Christe to be  
healed,

Sinnes follo  
wen.

The parable of the  
the lawe of God ryght, and brought the  
people into knowledge of them selues,  
and vnto the feare of god, and then sente  
them vnto Christe to be healed: For in  
Christe and for his sake onely hath God  
promysed to receyue, vs vnto mercede, to  
forgyue vs and to gyue vs power to re-  
siste sinne. How shal God saue the, when  
thou knowest not thie damnacion? How  
shal Christe deliuer the from sinne, when  
thou wylte not knoweledge thy synner?  
Now I pray the howe many thousandes  
are there of them that saye I beleue that  
Christ was borne of a vyrgyn, that he di-  
ed, that he rose agayne and so furth' and  
thou canst not brynge them in helpe, that  
they haue any synne at all? Howe many  
are there of the same sorte whiche thou  
canst not make beleue that a thousande  
thynges are sinne whiche God damnethe  
for sinne all the scripiture thoroowe out?  
As to bye as good chepe as he can and to  
sell as deare as he can, to rayse the mar-  
ked of coine & vitaille, for his owne basine-  
tage, withoute respect of hys neyghbour  
or of the poore or of the commune wealth  
and such lyke. Moreover how many hun-  
dred thousandes are there whiche when  
they haue synned, and knoweledge there  
synnes: yet truste in a bald ceremonie or  
in a lowlie freris rote and merites or in  
the prayers of the that deuoure widowes  
howles

## **Wicked Sammon**

howles and ate the pooze out of howle  
and herboure, in a thyng of his owne p  
maginacion, in a folish dream and a false  
vision, and not in Christes bloude and in  
the trueth that god hath sworne: All these  
are faithlesse, for they folowe there owne  
ryghtuousnes and are disobediente vnto  
all maner rightousnes of God: boeth vnto  
to the rightousnes of Gods lawe where  
with he dāneth al our dedes for though  
some of them se their synnes for feare of  
payne, yet had they leuer that such deads  
were no synne, and also vnto the rightu-  
ousnes of the trueth of God in hys pro-  
myces where by he sayeth all that repent  
and beleue them. For though they beleue  
that Christe dyde, yet beleue they not that  
he dyed for their synnes & that hys death  
is a sufficiente satisfaccion for there synnes  
and that God for his sake wil be a father  
vnto them and gyue them powere to re-  
siste synne.

Paule saith (to the Romains in the .x.  
Chapter) if thou cōfesse with thy mouth  
that Iesus is the lord and beleue w<sup>th</sup> the  
thyng herte that god rayled hym vp from  
death, thou shalt be safe

That is if thou beleue & he rayled hym  
vp agayne for thy saluacion. Many be-  
leue that God is riche and almyghty, but  
not vnto them selues and that he wyl be  
good to them and defende them and be  
theit

How they &  
at disobediēt  
to the rygh-  
tuousnes of &  
lawe and the  
truth of God.  
are faithlesse.

God rayled  
Christ for our  
saluacion.



The parable of the  
their God. Pharaon for payne of þe plage  
was compelled to confesse his synnes, but  
hadde yet no power to submytte hym  
selfe vnto the wyll of God and to lette  
the chylder of Israell go and to loole so  
greate profet for Gods pleasure. As oure  
prelates confesse there synnes sayenge:  
though we be neuer so euill, yet haue we  
the power.

And agayne, the scribes and the pharisees, say they, late in Moyses seate, do as they teach but not as they do. Thus confesse they that they are abhomyable.  
But to the secōde I answer, if they late on Chyftes seate they woulde preache Chyftes doctrine, now preach they their owne tradycions and therfore not to be hearde If they preached Christ we ought to here them thought they were neuer so abhominable, as they of them selues confesse and haue yet no power to amende nether to let lowese Chyftes flocke to serue God in the spyte whiche they hold captiue compellynge them to serue theyr false lyes. The devils feaste the power of Christ and were compelled agaynst their wylls to confesse that he was the sonne of God, but had no power to be contente therewith nether to consente vnto the ordynaunce and eternall cōwncell of the ouerlasting God, and our prelates feale the power of God agaynst them but yet haue  
no

The preachers of the true Gospell ought to be heard though they lyue noghtlye.

## Wicked mammon

no grace to geue rowme vnto Christe, be-  
cause that they ( as the diuils nature is )  
wyl them selues sytte in hys only temple.  
that is to wete, the consciences, of men.

**S**imon magus beleued, Actes. vii. with  
such a faith as the diuils cōfessed Christ,  
but had no righte faythe, as thou seest in  
the sayde Chapter. For he repented not  
consentyng vnto the lawe of God. Ne-  
ther beleued the promyses or longed for  
them, but wondred only at the myracles  
whiche Philippe wroughte and because  
that he hym selfe, in Philippes presence,  
hade no power to vse his wycheecraft, so-  
cery and art magike wherewith he moc-  
ked and deluded the wittes of the people:  
he woulde haue boughte the gift of God  
to haue solde it muche dearer, as hys suc-  
cessiours now do and not þ successiours  
of Simon Peter.

For were they Simon, Peters succes-  
sours, they woulde preache Christ as he  
dyd, but they are. Symon magusses, suc-  
cessiours, of whiche Symon Peter well  
prophesied in the seconde Chapter of hys  
seconde Epytyle sayng, there were false  
prophettes amonge the people ( meaninge  
of the Jewes ) ( euen as there shalbe false  
teachers or doctours amonge you whiche  
priuely shal byng in sectes dampnable  
sectes is partetakyng as one holdeth of  
fraunces, a nother of domynych whiche  
thyng

Simon Ma-  
gus.

Our spiritual  
tie are þ suc-  
cessiours of  
Symon not  
Peter.



The parable of the  
thinge also Paule rebukethe. i. Corinthi.  
i. and. iiii. Euen denyenge the Lorde that  
bought them, for they wyll not be caused  
by Christe nether suffer any mā to preach  
him to other. And many shall folow their  
damnable wayes. Thou wylt saye shall  
God suffer so many to go out of þe ryght  
wayes so longer? I answered many muste  
folow: their damnable waies or else must  
Peter be a false prophete. by whyche the  
waye of tructh shalbe euill spoken of, as  
it is now at this presente tyme. For it is  
herelyfe to preache þe tructh, and thowwe  
couetuousnes that thei wyl sayned wordes  
make merchaundyse of you, of theyr mer-  
chaundyse and couetuousnes it needeth  
not to make rehercall, for they that be  
blynde se it euidentlye

What sayth  
James spea-  
keth.

Thus seest thou that James when he  
sayeth, sayth wythoute deades is deade  
and as the body wythoute the spryde  
is deade, so is sayth without deades, and  
the deuyls beleue: that he meaneth not of  
the sayth and truste that wee haue in the  
treueth of Gods promises and in hys ho-  
ly testamente made vnto vs in Chrystes  
bloude, whyche sayeth foloweth repent-  
taunce and to the consent of the herte, vn-  
to the lawe of God, and maketh a man  
safe, and sette h him at peace wyth God.  
But speaketh of that false opinion and  
ymagynacion where wyth some saye, I  
be-

## Wicked Hammon

beleue that Christ was borne of a virgin  
and that he dyed and so furthe. That be-  
leue they verily, and so stronglye & they  
are readye to slay whosoever woulde saye  
the contrarye

But they beleue not that Christ dyed  
for their synnes, and that his death hath  
pleased the wraoth of God and hath ob-  
tained for them all that God hath pro-  
mised in the scripture. For how can they  
beleue that Christ died for theyr synnes  
and that he is theyr onely and sufficient  
sauiour, saynge that they seeke other sa-  
uiours of ther owne ymaginacion and se-  
ynge that they feale not theyr synnes ney-  
ther repent, excepte th it come repentance as  
I aboue sayd) for feare of payne, but for  
no loue nor consente vnto the law of god  
nor longynge that they haue for the  
good promises whiche he hath made the  
in Christes bloude.

Yf they repented and loued the law of  
God and longed for that helpe whiche  
God hath promised to gyue to all that  
call on him for Christes sake, then verily  
muste Goddes trueth gyue them powere  
to do good workes when euery occasy-  
on were giuen, either must God be a fals  
God. But let God be true and euery man  
a lyer as scripture saith. For the trueth  
of God lasteth ever, to whom only  
be al honoꝝ and glory for ever

Amen.



**C**hort rehearsal of summe  
of thys present treatise of iustifi-  
cation by fayth

Fayth the mother of all good workes  
iustifieth vs, before we can byynge forth  
any good work: as the husbonde marieth  
hys wyfe before he can haue any lawefull  
chyliden by her. Forther more the hus-  
bonde marieth not hys wyfe, that he  
shoulde contynue vnfrutefull as be fore,  
and as he was in the state of virginite  
(wherin it was impossyble for hys to  
beare frute) but contrary wyse to make  
her frutefull: euen so fayth iustifieth vs  
not, that is to saye, marieth vs not to  
God, that we shoulde contynue vnfrute-  
ful as before, but that he shoulde put the  
seede of hys holy spirite in vs (as Saynte  
John in hys fyrst epistle calleth it) and to  
make vs frutelull.

For Paule sayth Ephesi. ii. By grace  
are ye made safe thow we sayth, and that  
not of your selues: for it is the gifte of  
God and commeth not of the wor-  
kes, lest any man shoulde boast him  
selfe. For we ar his workemane  
shyppe created in Christ Iesu  
vnto good workes, which  
God hath ordeyned  
that we should  
walke in  
them  
(r)

**B**

**E** not offended most dere  
 Reader that dyuers thinges are  
 ouersene thozowe negligence in  
 thys litle treatise. For verely the chaunce  
 was such, that I maruaile yf it is so well  
 as it is ggozouet it becomethe the boke  
 uen so to come as a morner and in vyle  
 epparaple to wapte on hys master which  
 Metweth hym selfe nowe agayne not in  
 honoure and glory, as betwene Mos  
 ses and Helyas : but in rebuke and  
 shame as betwene two mo:  
 therars, to trye hys  
 true frendes and  
 to proue whes  
 ther therby  
 any fayth  
 on the  
 erth.